BOSTON RECORDER.

MARTIN MOORE, AND ERASMUS D. MOORE, EDITORS.
RICHARD S. STORRS, D. D., ASSISTANT EDITOR.

THURSDAY, NOVEMBER 28, 1844.

M. MOORE, PROPRIETOR AND PUBLISHER.
VOL. XXIX. ...NO. 48.—WHOLE NO. 1511.

Religious.

FOR THE BOSTON RECORDER.

"ON TRANSPLANTING CONGREGATIONALISM."

Concluded.

The most bitter efforts of enmity and ignorance have not destroyed or so soiled them as to prevent their being loved dearly by those who intelligently understand and embrace them. And why should those who hold them dear be told that they must part with them, when they leave New England? But perhaps the writer would say this is too strong a statement of the question—he shall speak for himself.

"New England men and women do very well abroad. They seldom fail to give a healthy and vigorous tone to any community where they dwell, so far as they retain their home habits."

This is very good—"*Their home habits.*" Among these of course their steadfast attachments to congregationalism. Is it not so? He surely would not have them part with these, because congregationalism has done much to make them what they are, and New England what it is. But let us see.

"They moreover easily accommodate themselves to the circumstances which surround them, and find no difficulty in yielding their just preferences where they see the cause of holiness and truth will receive no prejudice, but contrawise benefit." Let us see. Among their "just preferences" are these usages of congregationalism. They have perhaps given little attention to other usages, because they were not accustomed to hear other denominations sifted or caricatured, in congregational pulpits. They were taught to regard with friendly feelings all evangelical denominations. It was not common for them to hear an exposition of the usages of their own church, because from the "unsectarian" character of the system they went to the extreme of neglecting to inculcate its benefits and its principles. They go away to the far West. They are located in a community of diverse opinions and usages. There are a few Congregationalists, but they can easily "yield their just preferences," while there are a variety of sects that cannot yield so easily, for the plain reason that their preferences are not matters of scriptural authority, but the impulse of feeling, or prejudice, or education, or sectarian instruction, so that they cannot possibly see any benefit to the cause of holiness and truth by any "yielding of preferences," on *their* part. Congregationalists have not been drilled into this state of mind, and despairing of bringing the community to their views *suddenly*, knowing it must be a work of time and patient effort, they are perplexed. They know it must cost them effort to retain their preferences, and secure the Gospel. They are urged to unite with other sects in supporting their systems, and are ready to do almost anything for the sake of meetings. They long for good New England counsel. A stray number of the Boston Recorder reaches them. It is an old friend, and seems almost like their own minister, whose memory is so dear, and they read it with intense interest. The article "ON TRANSPLANTING CONGREGATIONALISM," comes just in time. They read on as far as where our last quotation ends. They feel as if "a full blooded Congregationalist" was giving them little hope of assistance from eastern christians in enjoying their "just preferences," but they read on in this way. "But it does not fare so well with congregationalism away from home. *We may as well make cotton and rice grow on Berkshire mountains, or transmute Vermont into a prairie, as to make congregationalism thrive apart from New England schools, scenery, habits, associations, history.*"

This is cold comfort. Just above they have read of giving a "healthful and vigorous tone to any community where they dwell *so far as they retain their home habits.*" But now it seems if they "retain their habits" of adhering to congregationalism, and endeavor to propagate it, they commit as great an absurdity as to "transmute Vermont to a prairie." What shall they do? Their love for congregationalism is revived and quickened by the very sight of the Recorder, and they sigh for usages doubly dear by contrast with conflicting usages around them. They brush away the tears and begin to reason thus: "Why may we not enjoy congregationalism here? A number of us have brought with us New England "habits," and others are coming; we are getting "schools," and all the neighbors are glad to get New England teachers. We have brought some New England "history" with us, and there are New England "associations" wrought into the very texture of our souls. Many around us seem to be yielding their prejudices in other things, and perhaps they would cease to oppose our "just preferences" if they understood congregationalism as it is. At least their children may become enlightened so as to appreciate the system essentially if we can get a good minister. And the Home Missionary Society is every year sending out a good many Congregational missionaries—there was a number almost as large as Christ commissioned at first for the whole world, sent out West from old Andover last year. Why may we not have one here, and have a church formed? Ah, there is one fatal barrier. We cannot have congregationalism here for want of New England "*scenery.*" We cannot possibly transmute our *prairies* into *Berkshire mountains.* We cannot make "the face of the country" like New England! "*We must give it up.*"

But really this is not a sage conclusion. Surely "A NURSERY MAN" cannot mean to insist upon it, that mere climate, soil, face of the country, and natural scenery, must necessarily shut out *congregationalism* from any spot on earth, where the human race can be propagated. It must be that the main design of his article is to check what he deems an undue tendency to *sectarianism in the manner* of propagating the system. If so, and if there is cause for it, drive the guilt at that thing hard, and all wise Congregationalists will thank him for it; but let him be entreated not to check the rising conviction that summons the churches of New England to aid our brethren and sisters in the West, who were baptized at our altars, and whose children are in covenant with us, to enjoy their "just preferences" in the land of their adoption. If they have gone forth "weeping, bearing precious seed," it is possible congregationalism, if nourished by our prayers, alms and sympathies, may thrive there whether it spring from the "seed" or is "transplanted"—*God can give it increase.* Knowing what God has accomplished with this system in Old England and New England,—what for civil government, freedom, education, domestic happiness, spiritual religion, at home and on heathen shores, in our own churches and those along side of them—it would seem that "a full *hearted* Congregationalist," if not a "full blooded" one, might indulge some hope for it out of New England, notwithstanding the alleged failure of certain efforts in Philadelphia and New York. Surely your correspondent cannot insist on the idea that proper efforts to spread this system at the West, will weaken the churches at home. He must know that their strength and glory depend, under God, upon their zeal and fidelity in obeying the great command to disciple all nations. It is in the very nature of congregationalism to preach Christ, to make Christ first—God all in all. Salvation the great theme, while mere mode, form, organization, is a secondary matter. We need not "take the field as sectarians," but as disciples of Christ—to win souls to Christ; but as we are to baptize and receive christians into covenant with God, we must do this in some mode or form—receive them to some organized church; and why not to that which has done so much for New England and for mankind? We need not make war upon others, need not adopt all their modes of propagation. We may be counselled by their errors if they are such. But it is not wise to shut our eyes to what is good or useful in others, in avoiding what we deem objectionable. Let us rather prove all things, and hold fast that which is good. I feel sure we shall hold fast the essential features of congregationalism if we act wisely in spreading the Gospel abroad as well as at home. Some communities may not at first be prepared to receive the system on slight acquaintance, but let those who know and value them constantly cherish them, and exhibit them wherever they go, and at the same time co-operate with other evangelical churches in securing the Gospel where it is impracticable to secure their "just preferences," or where the cause of truth and holiness obviously demands this, but be ever ready to "set up their banner in the name of God," when his providence prepares the way, and the pillar of cloud or of fire beckons them onward.

There are some other objectionable things in the article I have noticed, and there are several reasons for an increase of effort to establish congregationalism at the West, but my limits preclude farther notice of them. Your correspondent will doubtless receive this examination of his article in the fraternal spirit which has dictated it, and accept the assurances of respectful consideration from

A MISSIONARY DOWN EAST.

FOR THE BOSTON RECORDER.

BUSH ON THE RESURRECTION.

MESSRS. EDITORS:—I am aware we ought not to be hasty in giving our opinions, especially if they involve a censure on good men. There are, however, some great points, about which christians and christian ministers need no time to make up a judgment. They ought to be as ready to express an opinion as the man of science is to express his, whether the day and the night are occasioned by the revolving of the earth on its axis, or by a revolution of the sun in its orbit.

You have recently announced a new work, which I must say, though in all kindness, I was grieved to see, viz: "Professor Bush on the Resurrection," or rather, *No Resurrection.* I have not the happiness to be acquainted with the respected author, yet I believe him to be a profound scholar and a good man. But there is none the less occasion for grief on these accounts. These circumstances serve only to deepen the evil.

I grieve for the author. He has undertaken a work for life—a work which is to be a source of interminable vexation to himself. He must write volume upon volume in answer to opponents, or abandon his theory, which is hardly to be expected. And if he shall adhere to all the other doctrines of the Gospel in which he now believes, he will do better than most men in his circumstances have done. But I grieve most of all for the bleeding church. "Confusion worse confounded!" Do the Orthodox need another sect? But we must have it. A new theory in religion, put forth by a man of distinction, is always ominous of evil—I mean like this. Already, I suppose, some have gotten pen, ink and paper in readiness to write in opposition, as soon as they can get hold of the new book. A fine opportunity for the display of talents, which would never have had a full developement, had not this occasion presented. There must be another great battle fought in the church, which will last half an age. But the church has not time to spare for this. It has more urgent calls. But it must be done. You say in your notice of the work, Messrs. Editors, that the subject is "startling." But few will dissent from you in this. You say, if I remember rightly, for your paper is not before me, that it is *new.* I am not so ready to concur in this. St. Paul found the same doctrine in one of the churches which he had planted, which greatly grieved him, and he undertook the refutation of it. Among other things he told them, "If there be no resurrection of *the dead,* (plural) then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain." I am thankful to St. Paul that he has thrown some light upon the subject, which doubtless will be found of some use, in the controversy about to commence. I am thankful for another thing, and that is, that the same divinely instructed reasoner, has said enough to convince me that the resurrection of the dead, is to be just such a resurrection as Christ's was. He was the first fruits from the dead, and all that follow will be as he was, so far as the resurrection is concerned.

With my views of the subject, whatever others may think, I cannot consider myself as guilty of being hasty in forming my opinion. This concerns an element of the Gospel—a first principle—about which all the followers of Christ in the nineteenth century ought to have an opinion formed.

But perhaps on reading the work of Professor Bush, I may see my entire mistake upon this whole subject. If it should be so, I shall expect that in the next edition he will produce a conviction equally strong that Christ is not risen.

AN AGED PASTOR.

FOR THE BOSTON RECORDER.

THANKSGIVING.

The man liveth not in old Massachusetts that doubts there will be well spread tables in the Bay State on thanksgiving day. Nor liveth the man who any more questions there will a large attendance on the social festivities of that occasion. From the centre all round to the sea there will be no lack in either of these particulars.

Nor liveth the man in our good commonwealth that questions that all our houses of worship will be open on that day. Nor need he question that an excellent spiritual repast will be served up in each of them. Thanksgiving sermons cost more labor in most cases than almost any other. Many are very nice about this moral cookery, so as, if possible, to rival the skill and science that will be elsewhere developed on that day.

But alas! for the appearance of most of our houses of worship on that day! To what a skeleton have men reduced the throng of the Sabbath! Men are as precious as the gold of Ophir, and women more so. You must look sharp to find the sons of Adam, and sharper to find the daughters! The preacher gazes carefully and anxiously about the desolate temple to find somebody to preach to. His voice echoes mournfully among regions of emptiness. A few of the old standards are there. The heads of here and there a sample of the small fry are seen peering above the pew tops, as if they would like to get a glimpse of somebody. A few dogs eke out the congregation—the rogues wisely judging that they might play tilt and tournament up and down the aisles, with none on that day to molest them or make them afraid. And the preacher is in the pulpit, poor man, and two things he has got to do. The first is to cast his eyes sorrowfully over vast regions of vacuity, and then, standing up in the midst of these preach a thanksgiving sermon! He must freeze his heart—rather he cannot help its being frozen at the scene before him—and then *thaw out* into a thanksgiving sermon! He must handle one of the sweetest themes in the world, in circumstances that would turn a good man's spirit *sour.* He must discourse about one of the most animating and delightful emotions of the heart, in the experience of such sights and sounds of emptiness as to chill all the fervor of the soul, and drag his spirit from the equator to the poles!

Reader, I beg of you to put yourself inside of the sanctuary on thanksgiving day, if there is any such thing. Let the preacher have one chill less by seeing you trying to fill one of those terrible gaps. Likely you have not been, for a year or two, on that day. Do go then, and see for yourself if it is not true that of all the houses in the commonwealth on that day the house of God is the most lonely.

You will accomplish one important object at least—you will make the preacher thankful that the desolate temple has one more worshipper.

A.

FOR THE BOSTON RECORDER.

THE AMERICAN BOARD AND SLAVERY.

MESSRS. EDITORS:—The New York Observer of October 19, (which has just come to my notice,) has an article a column and a half long, in which he endeavors to justify the course of the American Board in reference to slavery, by an illustration drawn from the cause of temperance. Now, Messrs. Editors, I am a sincere friend to the Board, have down to the present time, contributed to its funds all that I have felt myself able to bestow upon the cause of Foreign Missions, and have uniformly exerted myself to defend the Board against the frequent attacks that have been made upon it by my abolition brethren. I confess, however, I have been waiting impatiently for the Board to assume higher ground upon the subject of slavery, and simply to place the dreadful sin of holding our fellow men as property in the same catalogue with other sins, intemperance, licentiousness, &c. The Observer evidently supposes that he has made a most triumphant onset upon the abolitionists by the analogy he has drawn from the glorious cause of temperance. Now, if this analogy helps the opponents of immediate emancipation in the least degree, I shall give the editor the credit of making the first one of the kind that has ever accomplished that object, for I have been uniformly pleased to notice the success with which most of the objections alleged against the holy cause of immediate emancipation, (a cause which I am sorry receives nothing but sarcasm and contempt from the New York Observer) are met at once by referring to the principles and measures of the temperance reform.

But to the illustration. I will copy it in full.

"Suppose that ardent friends of the cause of temperance feel aggrieved that a large number of those engaged in the manufacture and sale of spirituous liquors are contributors to the American Bible Society, and that this institution sends agents among those who are thus engaged, and solicits donations indiscriminately, without protesting against the traffic, and receives their donations, knowing that the money was made by the sale of poison and is the price of blood. The friends of temperance, feeling that these things ought not so to be, draw up a petition and send it to the Board of Directors of the Society, desiring them to 'take action' on the subject of intemperance, to refuse to employ any agent who is directly or indirectly engaged in the liquor business, and to refuse to receive into their treasury any money from any persons so connected. The petitioners might add that the use of intoxicating drinks is the greatest moral evil of the present day, that it is next to useless to circulate the Bible among men who are under the influence of such drinks, and finally that the common consent of good men has now declared that selling ardent spirits is direct robbery of the poor, the most fruitful cause of pauperism and crime, and that God, who 'hates robbery for a burnt offering,' can never look with complacency upon money cast into his treasury, which was coined out of the tears and blood of the wretched victims of intemperance."

Now, gentlemen, to my apprehension this analogy is singularly unfortunate. It is completely suicidal. It is of itself a complete proof of what I have just remarked, as to the beautiful analogy there is between the principles and the measures of the temperance and abolition reforms. In all the points which the Observer makes in his illustration with one exception, his illustration wholly fails, and makes directly against him. The single exception relates merely to the reception of funds which are voluntarily sent from slaveholders to the Board. Now, sir, abolitionists are by no means agreed as to the impropriety of this step on the part of the Board. I am acquainted with a pretty large circle of them, and the greater proportion of those whom I know, have no objection to the mere reception of funds sent to the treasurer from the South. As to the two other main points of the illustration, the Observer's analogy is against him.

1. Abolitionists object to the Board's sending agents to the South. (By the way, I have been repeatedly told that the Board did not do this at the present time.)

Answer. How many rumsellers and rum distillers are *called upon* by the agents of the Bible Society for aid? The Observer probably can enlighten me on this point. He has in his eye, I suppose, from his triumphant manner, some cases in which agents of the Bible Society have gone into grog-shops, and after waiting awhile amid the oaths and obscenities of the place, he has gone up to the bar and asked the bar-keeper (toddy stick in hand,) to give him money to send Bibles among the destitute at home and abroad!!

2. The other main point of the Observer's triumphant analogy is, that abolitionists wholly object to the Board's employing missionaries who are slaveholders. (By the way, again, the Observer is far behind the Board in reference to this subject, for the Board has given up this business altogether. The Observer however is evidently sighing for the "good old way" to be brought back again.)

Ans. When has the American Bible Society since the temperance reform has so gloriously conquered the church and the world—when has it ever employed as its agents any person "directly or indirectly concerned in the liquor business." I pause for a reply. I am not personally acquainted with the officers of the Bible Society, but I know their reputation so well, that I venture to say they have never done it, and they never will. But if not, what becomes of the Observer's most triumphant analogy. It falls to the ground. Give me leave in conclusion to make another supposition, and I respectfully ask the Observer's assistance in framing a reply.

1. Suppose the American Bible Society was a close corporation, and some of its members were notorious rumsellers or rum distillers, would it be thought very strange or unreasonable if the friends of temperance, who were at the same time friends of the Bible Society, should complain of it?

2. Suppose the distinguished President of the Bible Society, though not himself a rumseller or rum distiller, should nevertheless repeatedly and avowedly say, that he was opposed to the principles and measures of the temperance cause? Would not the patrons of the Bible Society, who were at the same time friends of temperance, mourn over the fact?

3. Suppose that the great mass of the ministers and christians who are managers and friends of the Bible Society, if not actual opponents of the temperance cause, should yet be wholly silent upon the subject, or if they should speak, it should be to discourage all discussion of the subject as being too agitating in its nature—as breaking up the peace and harmony of the churches, and wholly foreign to their business as ministers and christians? Would not the friends of temperance, knowing themselves to be right, and that the cause is the cause of God and humanity, feel that they had some reason to complain?

4. Suppose that the most influential religious periodicals in the land, (with a few honorable exceptions) instead of coming out openly and decidedly in favor of temperance, should spend all their efforts in impugning the principles and motives of its advocates, (without at the same time pretending to suggest any plans of their own for getting rid of intemperance,) and pour out their sarcasm in articles a column and a half long against the friends of temperance and every practical mode that is devised for its advancement? Would not the teetotallers have a right to complain?

5. There is one point in the case of the American Board, which the New York Observer's analogy does not reach, and I should like instruction from him. The Observer's analogy seems to imply that he ranks slavery as a sin by the side of intemperance. I myself think it a vastly greater sin, but I will not stop to discuss that. Now suppose it should come to the knowledge of the Board (as it actually did at Worcester) that there are slaveholding members of the churches connected with the missions to the Indian tribes—these slaveholders admitted freely by the missionaries of the Board—and that the committee of the Board, well knowing this fact, expressly endorse the conduct of the missionaries as being unexceptionable in this particular. What does the Observer say to this? Have not abolitionists a right to complain? Is not slaveholding a sin? Is it not a sin to hold our fellow man as property—to compel him to labor without wages—to withhold from him his social, civil, and religious rights—to take away his right of marriage—to take from him the right of reading the Bible—to treat him in short as a brute rather than as a human being? If so, how can the committee say it is not wrong to introduce among the aborigines a slaveholding Gospel?

6. Once more. Suppose in reply to their petitions to the Bible Society, the friends of temperance should be gravely told, that the Bible Society is not a temperance society—that it would be wholly stepping out of its way to grant the petitions—that it would be making a "wicked compromise" to "do any thing about these petitions—that there is a right and wrong about this thing, and God loves the right and expects his servants to do it, though earth and hell are offended." What would the friends of temperance say to all this? I think they would call it a mere farce—a solemn mockery—a monstrous perversion of language.

A Friend of the Am. Board and an Abolitionist.

FOR THE BOSTON RECORDER.

CONGREGATIONALISM.

MESSRS. EDITORS:—The strange notions brought forward by "A Nursery Man," in a late number of the Recorder, perhaps may not be thought worthy a reply, but as his statements relative to the experiment made of introducing congregationalism into Philadelphia are quite erroneous, I would beg leave to offer a few corrections.

The "Nursery Man" says that those engaged in that enterprise "were Presbyterians, and had never been anything else." Now this is not so. The four deacons, and three out of five of the building committee were born in New England, and bred up in the Congregational church, as were a large part of the congregation that was gathered there.

The reason why the undertaking proved a failure in Philadelphia, was not because "the soil, climate and face of the country" were not of the right sort. Not because the simple, primitive model of a church *as planted by the apostles,* is not suitable for any place inhabited by a christian people. Nor was it because they did not obtain a most excellent pastor, nor because the materials of which this infant church was composed, were not for the most part good; but alas, it was found that there were two or three *dreadful bad and crooked sticks* got in among them; one of them, especially proved so obstinate and ugly, that nothing could be done with him; he would not leave nor be taken out of the building, and the result was that the enterprise was abandoned, as many a noble ship has been lost, by having one defective plank among her timbers.

The absurd notion that Congregational churches must be confined to New England, I shall leave others to answer, if any one shall deem it advisable.

A FRIEND TO CORRECT STATEMENTS.

FOR THE BOSTON RECORDER.

LIBRARIES FOR DESTITUTE SABBATH SCHOOLS.

MESSRS. EDITORS:—It may be interesting to your readers to know with what success the MASS. S. S. SOCIETY is prosecuting its work of furnishing destitute Sabbath schools with libraries.

Within the last *six months,* the Society has appropriated for destitute schools, about TWO HUNDRED libraries,—besides many valuable second hand libraries,—at an expense of not far from TWENTY-FOUR HUNDRED dollars! This is *more,* by several hundred dollars than the society raised for this object, during the *whole* previous year. Only a very small portion of this has been obtained by contributions in connection with visits from the Secretary. By far the larger part of it has come from the spontaneous and cheerful offerings of Congregational Sabbath schools in New England, of sewing circles, juvenile societies, and benevolent individuals. Some schools are generously contributing $10 or $12 for this object, *every month.*

With all these libraries, where it has been wished, a letter has been sent, requesting those who receive the donations, to correspond with the donors. These letters of acknowledgement, that have been received by our schools, have awakened very great interest.

The above libraries have been sent principally to schools already existing, or that were to be established under the supervision of Congregational and Presbyterian ministers and churches. And most of these ministers and churches are connected with the AM. HOME MISSIONARY SOCIETY, so that the MASS. S. S. Society is *co-operating* with that institution, by putting these means of usefulness into the hands of its missionaries and churches.

By means of these libraries of the Society's publications, more or less of a New England influence has been extended to these newer and distant portions of our country. Says a clergyman in Illinois, in a letter to the Secretary of the Mass. S. S. Society, "May God grant that your pious efforts may result in *New Englandizing* this mighty West. This is what we want, the spirit of the Pilgrims to roll its genial influences over this mighty valley; and our country is safe."

The Society too, is rendering important aid, through its publications, in meeting the *errors* of the West, and especially that of Romanism; and also in imbuing the minds of the young, in that portion of our country, with a *spirit of benevolence.*

The results of the Society's labors in this department, for the past six months, are truly encouraging. And it is hoped that, through the continued and increasing co-operation of the schools, churches, various benevolent associations, and other friends of the Society, these results may be even more encouraging for the six months to come.

B.

Boston, Nov. 19, 1844.

FOR THE BOSTON RECORDER.

INFIRM CHRISTIAN.

The children of God are on a journey. A state of entire sinfulness and rebellion against God is their starting point. An ignorant, delusive, sinful, and prejudiced world, the ground over which they travel. The heavenly Canaan is the end of their pilgrimage. The road over which they move is uneven enough, and laborious. Here passes one of these companies on their way to Zion. Let us take a clear survey of them. A prominent thing which strikes the eye, is

THE INFIRM.

1st. There are the *lame.* They believe some of the doctrines of the christian system, but others reject. For example, they believe the necessity of an infinite Savior, but reject the doctrine of total depravity. Or they believe in the discharge of some christian duties, but neglect others. So they limp, and make strange work walking the way of life. But look again.

2. Here are others *with the rheumatism.* Their belief and practice of the Gospel are so straitened by forms, and externals, that they are not only filled with aches and pains in every joint and bone, but ready to cry out in agony against all who approach them. And finally, they become so stiff, they can no more act freely for their Lord, than David in the heavy armor of a soldier.

3. Here is a third class *with the gout.* Some doctrine or feature of a doctrine so engrosses their minds and hearts, as not only to exclude all others, but to throw them almost into a panic, lest their tender part shall be trodden on by the jostling crowd of theologians around them.

4. Next comes a class having all manner *of fevers.* Some subjects in the neighborhood of truth have thrown them into a state of excitement. Their spiritual pulse beats an 120 per minute. In their delirium, they think all others mad but themselves.

5. A fifth class *have broken bones.* Some members of the church have done or said something which has wounded their peace; so they are compelled to walk with crutches, or with their arms slung up. It will be a long time before such will be entirely cured.

6. Another class are afflicted with a *disease of the brain.* Their mental powers are incapable of action. Others must do the thinking for them.

7. A large class are suffering from *cutaneous diseases.* They have a strong itching not only in their ears but all over them for something new, curious and exciting on their behalf. They are so much so they can scarcely contain themselves.

8. Others are suffering from a *cancerous affection.* The love of money, pride, ambition, or love of worldly pleasures, eats upon them like a canker.

9. Finally, among the infirmities in this company must be ranked *laziness.* In consequence of this disease large numbers lag behind. The pastor and brethren have their hands full, to keep them from falling into the hands of the enemy.

Ye christians *without any infirmities,* suffer a word of exhortation in reference to these classes.

"*Bear the infirmities of the weak,*" said a venerable apostle. Look not upon them reproachfully; regard them not with scorn; reject them not from your side; cast them not away as useless; speak not unkindly of or to them; deal not harshly with, and lay no scourge upon them. Remember:—For whom did Christ die? For whom did he left the shining ranks of a perfect heaven? For whom did he deny himself the common necessities of life? For whom did he forego a home? For whom did he toil, as no other spiritual watchman has labored? For whom did he spend whole nights in prayer, on the cold mountains at Judea? For whom did he endure the griefs and agonies of gloomy Gethsemane? For whom met he the indignities of his trial? For whom did he faint under the weight of the timbers of his own cross? For whom did he suffer pain when being nailed to the wood? For whom was his last prayer uttered? For whom did he die? And the question is re-echoed from the mountain tops, from the hill sides, and from the valleys of all Palestine:—yes, from Bethany as well as Calvary, from Samaria as well as Jerusalem, from the Sea of Galilee as well as from the plains of Jordan! FOR WHOM?

It was for the spiritually infirm; the sinner, the guilty, the polluted. It was for man: "For thee, my soul, for thee."

Deal tenderly then, christian, with them for whom Christ died, whom he treated so kindly. "Break not the bruised reed." "Quench not the smoking flax." Heal every wound. Pour in Gospel consolation. Lift up the fallen. Support the weak. Help the feeble. Instruct the ignorant. Guide the bewildered. And forgive the erring. In one word, in doing your duty, DEAL TENDERLY WITH THE INFIRMITIES OF CHRISTIANS.

S——s.

NEED OF PRAYER, AND A REVIVAL OF RELIGION.

Experience has shown that the prosperity of missions to the heathen is intimately connected with the state of religion in the churches.

Neither the men nor the funds come freely when there are few revivals of religion. What is needed to sustain the great cause of benevolence, especially in its distant and more expansive movements, is a spirit that sympathises with the Lord Jesus in his love for a perishing world. It was in this spirit that it had its rise, and it must be in this it will be sustained and carried forward. Let every disciple of the Lord Jesus pray earnestly that he may himself receive a new baptism from above, leading to a new and entire consecration of every power to the service and glory of Christ. Let every disciple pray for every other disciple associated with him in this work, that every one in every sphere of labor, in every condition of life, in every part of duty, may have a heavenly baptism and grace to merge all minor points which at present tend to alienation and weakness, in the grand object of the world's spiritual renovation. Let each church pray for every other associated church, and not for these alone, but for every church of every name throughout the land and the Christian world, that the Spirit of truth and grace may descend upon them; a spirit seeking not her own but the glory of Christ the Head, and the building up of his everlasting kingdom.

Oh, were there but this spirit of prayer in every individual engaged in this work, or in every church were the attention directed to the soul and its relations as beyond comparison the thing, and its salvation as the thing and the only thing for which the Savior shed his blood, and for which he commands missions to be sent into all the world, how delightfully, how gloriously would the work advance. Our hope, our strength is in prayer. Let this great assembly, feel the importance, the necessity, the value of prayer. The building up of all our waste places and the deep-rooting of gospel institutions all over our Western soil, is a thing of vast importance as a means of furnishing munitions for our spiritual warfare upon a world lying in wickedness. And who can be indifferent to the evils growing out of Sabbath breaking, intemperance, slavery, and many other things of baleful influence that afflict our land. But whatever the object that interests the disciples of the Lord Jesus, however good and important it may seem, if it be any thing short of the recovery of the world to the obedience of Christ and filling it with the glory of his salvation, let us, when acting as his disciples, regard and pursue it as a means to that great end. As he labored and died for that great object, and commanded his disciples to live for the same, so let each of us do. This grand combination and concentration of spirit and movement is not yet attained by the churches. Let us unite in prayer for an outpouring of the Spirit that will bless those churches which so long acted through this Board, and all of every name in our land, with such a unity of feeling, purpose and action as is contemplated in the memorable prayer of our Lord, "That they all may be one; as thou Father art in me and I in thee, that they may be one in us, that the WORLD may believe that thou hast sent me."

Dr. Anderson's Report.

DISPOSITION OF THE CHINESE TO RECEIVE CHRISTIANITY.

Here are some particular facts. First. The most celebrated writers of all the dynasties of China have spoken better and more clearly of God, of Providence, of the rewards to good men and the punishment of bad men, of the madness of idolatry, than the wisest of the Greeks and Romans. Secondly. At the end of the last century (the seventeenth,) forty *literati,* who signed their names, caused to be printed with the title of "To-chin," two little volumes in which they proposed to the whole empire the principal dogmas of the laws of nature, as the true doctrine of the "kings," and of antiquity. Thirdly. Those of them who have attacked the religious writings of the Europeans, have never said any thing contrary to what concerns the Divinity and his infinite perfections; on the contrary, they agreed that they taught China nothing in that respect. Their objections and their pretended jests referred only to our mysteries. Fourthly. The works of Matthew Ricci and of many other missionaries, have been decorated with beautiful prefaces by the most celebrated literati, who praise their doctrine. Fifthly. The emperor Yung-ching, the son of Kang-he, having ordered the missionaries to withdraw, he wished to justify to the whole empire a conduct which appeared a censure on that of his father. For that reason he ordered the Han-lin to refute the books of the Christian holy religion, which he had caused to be sent to them. These doctors examined them carefully in order to place themselves in a condition to obey the emperor, who had the matter much at heart. The examination lasted six months, and finished by a memorial, in which they humbly represented to him that they could not refute the European books without falling into contradiction with the "kings," and exposing themselves to the ridicule of all the literati. The matter ended there, and the Portuguese missionaries still have the books which had been borrowed from them, and which were returned to them without any remark. The missionaries did not learn this anecdote till the death of this prince. Sixthly. Many literati to whom God had granted grace to be converted, have owned that the doctrine of antiquity, meditated and examined, had very much contributed to dissipate their doubts and their hesitations. The celebrated Prince John, who suffered so much for religion, relates of himself, that the conformity of the truths preached by the missionaries had struck him forcibly. In consequence he established this as one of the motives of credibility which he proposes to the literati to correct them in a little book which he composed with that view. Seventhly. Every missionary can bear witness that the literati never made any difficulties with regard to any thing that precedes the coming of the Messiah.

One of the missionaries gave this anecdote:—Since I have been at Pekin I have baptized a man of letters, whom the grace of God led to the truth through the study of the "kings." The more he meditated on the doctrine which it contained, the more uneasy he became. The means of solution which he sought were to consult the literati, then to cause himself to be taught by the most learned and able of each sect; nothing could satisfy him. One of his relations had some business at Pekin; he took it upon himself and journeyed more than three hundred leagues, in the hope that he would find in the capital what he sought in vain in the provinces. A few days after his arrival, he entered, as it were by accident, into a coffee-house, to take refreshment. Two Christian converters were drinking tea, and were conversing near the spot where he had seated himself. He was quite astonished to hear them talk of God as they were doing; he approached them, put several questions to them, and was so satisfied with their answers that he could not contain himself for joy. It suffices to say, that he caused himself to be instructed, and hastened to return to his family in season, as he was baptised, there to preach Jesus Christ.—*Captain Pidding's Olio.*

PRAYER OF FAITH.—Believing prayer rests upon the general readiness of God to answer, while that presumptive expectation of particular blessings is nothing but hope resting upon the prayer of faith which we suppose ourselves to have offered. The first confides in God's word, the last in our own efforts.

A christian profession saves many a good name in this life, but never a soul in the next.

FALL AND WINTER GOODS.
DANIELL & CO.,
No. 201 Washington Street,

HAVING enlarged our establishment the past summer, we have made extensive arrangements to receive the most valuable stock that we have ever before offered, and feel sure that we can offer inducements to purchasers equal to any in the city, as to complete new styles of Goods, and at as low prices. In our

SHAWL ROOM

We have all the new, rich and desirable styles of LONG AND SQUARE CASHMERE SHAWLS, and a full supply of every other kind of new and fashionable SHAWLS.

SILK DEPARTMENT.

NEW DRESS SILKS of all kinds, qualities and prices be found.

EMBOSSED CENTRE TABLE AND PIANO COVERS.

The best AA THIBET CLOTHS imported, and all other kinds of CLOAK GOODS.

Black and blue black ALEPINES, of the most approved manufacture.

LINEN DEPARTMENT.

We have our usual large supply of all the best styles of LINENS, and as we have for many years paid particular attention to this article, we feel sure the kinds we offer will not fail of giving entire satisfaction. We have every width, from 1 yard to 3 yards wide.

LINEN CAMBRIC HDKFS, HOSIERY AND GLOVES.

Mouseline de Laines, Cashmere Repts, Alpaccas, Gala Plaids, French and American Prints, and a great variety of other GOODS FOR DRESSES.

Rose and Whitney BLANKETS, QUILTS, and every other article of

Housekeeping Goods.

CASSIMERES, FLANNELS, COTTONS.

We have always on hand every article usually wanted for MOURNING, viz: Black Bombazines, Silks, Crapes, Veils, &c.

As our facilities are equal to any in the Trade, we are enabled to sell our Goods at the lowest price, AND WE PLEDGE OURSELVES TO SELL AS GOOD A SHAWL, SILK, OR ANY OTHER ARTICLE, AT AS LOW A PRICE AS IT CAN BE OBTAINED AT ANY OTHER STORE IN THE CITY. PURCHASERS MAY FEEL SURE OF BUYING CHEAP, AS WE ALWAYS MARK OUR GOODS AT THE LOWEST PRICE THEY CAN BE SOLD FOR.

ONE PRICE AND SMALL PROFIT, is still our Motto.

DANIELL & CO.
Oct. 3. 3m. 201 WASHINGTON STREET.

PIANO FORTE WAREHOUSE,
LATE 84, NOW NO. 96 COURT STREET,
BOSTON.

EDWARD HARPER respectfully gives notice that he is now manufacturing at his Warehouse, No. 96 Court street, Superior Rosewood and Mahogany Piano Fortes, of style, finish and action, which defy competition.

He would also give notice that he has made recent improvements in the Iron Frame, by which greater strength and durability is obtained, and he will warrant them to stand in tune much longer than any other instrument made in this city. E. H. will pledge himself to all who purchase at his Warehouse who live in this city or neighborhood, to keep their instruments in tune five years, free of expense.

All instruments will be warranted equal, if not superior to any made in this or any other city, and first rate instruments will be sold upon as reasonable terms as any other maker; and if any instrument does not prove as good as is represented, it will be made so, or the money refunded to the purchaser.

Orders from the country respectfully solicited.
isly. July 5.

Life Insurance.

LIVES insured on the Mutual Principle, at the lowest safe rate of premium, by the New England Mutual Life Insurance Company, at their Office, Merchant's Bank Building, State street, Boston.

Willard Phillips, Robert Hooper, William Parsons, ...es P. Curtis, James Savage, Francis C. Lowell, George ...e, George H. Kuhn, William W. Stone, B. R. Forbes, ...r Wainwright—*Directors.* George Hayward—*Consulting Physician.* Jonathan Amory—*Secretary.*

The table of rates of premium and forms for application, be had by applying at the Office. y May 2.

SETH GOLDSMITH,
BOOK-BINDER,
NO. 81 CORNHILL, BOSTON.

All descriptions of BINDING neatly executed. Gentlemen's Libraries fitted up and repaired. Music and Periodicals bound to pattern. Ladies' Scrap Books and Portfolios of all descriptions made to order.

Binding done for Libraries, Book Institutions, Societies, &c., on advantageous terms. 1y Jan. 11.

PROUTY & MEARS'
MASSACHUSETTS PREMIUM PLOUGH.

D. PROUTY & CO. continue to manufacture PROUTY & MEARS' PATENT CENTRE DRAUGHT PLOUGHS, and they have added to their already extended list, several new patterns, combining new and important improvements, adapting them to all the different qualities of soil, and the various systems of culture; especially to an approximation to the *spade labor system,* which is admitted to be the *perfection of good husbandry*—and why? For the reason, that at one operation it perfectly turns the mass, of whatever depth; covering all vegetable and other matter lying on the surface, leaving the furrow slice in a fine, lively, friable state, crushing its hard lumps and disarranging its particles, thereby elaborating its food for plants. Hence as but one ploughing is requisite, the proper moment may be taken for its performance, when the seed bed will be found to be in far better condition than after the protracted labor of two or three cross-ploughings and harrowings.

Their castings are of a superior quality, both in workmanship and materials. By using *pure iron* and an improved process of melting, they offer castings of *less weight,* possessing

SUPERIOR STRENGTH AND DURABILITY,

which with *chilling* the *points, wings,* and *landsides,* and the excellent quality and finish of the wood-work, renders their ploughs, in every respect, the very article which the wants and interest of the farmer demand.

The high character of the Centre Draught Plough, abundantly sustained by a continued and extended patronage, is in perfect accordance with the decision of an able and impartial committee of the Massachusetts Agricultural Society, in awarding to the inventors the sum of $100, the *highest* premium ever given in this country for doing the best work with the least draught, in a *trial* open to the whole Union, running its natural course, inclining to keep its true position without any effort of the ploughman, and turning a furrow one foot wide, and six inches deep, with a *draught of only* 294 *pounds,* in compact and well swarded land, being much the easiest in draught of any plough of which we have any report.

Besides the great State premium of Massachusetts, the Centre Draught has taken the high premiums in New York, Pennsylvania, Delaware and Maryland. Last fall, at four trials, where the Plough was the particular object for experiment, it took the highest premiums in four different States. At the County Ploughing Matches, their performance was the admiration of our best farmers, and premiums too numerous to mention were awarded for the excellent work done by them; but the trial in Northampton, last fall, is worthy of a notice, where, "in accordance with a regulation of the Society, adopted to prevent favoritism, or any suspicion of it, in the adjudging of premiums, the Committee were not present during the ploughing, and consequently could not know at the time of deciding by whom any one of the lands was ploughed." There were at this trial seventeen Worcester ploughs, and only five of Prouty & Mears, and yet to ALL THESE FIVE, PREMIUMS WERE UNANIMOUSLY AWARDED, and those of the *highest class,* though only eight were offered.

While the Centre Draught Plough is taking the *highest prizes* and gaining more and more in favor with farmers, disappointed competitors are boasting "loud and long" of small premiums awarded for the skill of ploughmen and their well trained teams, or won by *extraordinary exertions,* on fields where there was *no competition;* and they have raised the frequent cry of "Centre Draught Humbug," by which it is evident that the busy hum of public opinion, expressing the real merits of these ploughs, is by a kind of mysterious *Centre Draught,* continually buzzing in their ears, with a consciousness of its truth.

MISREPRESENTATIONS have also been made in regard to the trials in Essex County, by publishing statements and tables *manufactured* for the purpose, giving to their ploughs an advantage which the Report of the Committee did not exhibit, and which called forth from them the following severe rebuke, AS SHOWN BY THE REPORTS OF THAT COMMITTEE IN 1842 AND '43: "We hope they will have the fairness to take all the facts into view, and not a garbled selection, as has sometimes been done, and thereby entirely misrepresenting the impressions intended to be made by the Committee."

The Centre Draught Plough still stands unrivalled, bidding defiance to all competitors, and so it will, as we have at our command the best practice, science, skill and ingenuity, necessary to effect any improvement of which it is susceptible, and we give constant attention to the subject.

Constantly on hand, Shares, Landsides, and Mouldboards of most Ploughs in use, and Farming Implements of all kinds.

Also, Grass, Field, Garden, and Flower Seeds. Dealers and others supplied on favorable terms.

Farmers' Warehouse,
NOS. 19 AND 20 NORTH MARKET, AND
20 CLINTON STS., BOSTON.
tf. June 13.

THE PROPRIETOR OF THE RECORDER

IS ready to contract for JOB PRINTING, such as SERMONS, PAMPHLETS, ANNUAL REPORTS OF SOCIETIES, &c. The work will be executed on reasonable terms, WITH NEATNESS AND DESPATCH. ORDERS SOLICITED.

BOSTON RECORDER,
PUBLISHED WEEKLY.
OFFICE, NO. 11 CORNHILL, THIRD STORY.

TERMS.

To those who receive their papers by mail, payable in advance, $2,00 per annum; if paid within six months, $2,50; or if paid after the expiration of six months, and before the close of the year, $3,00.

To those who receive the papers by carriers, $2,50 in advance, and $3,00 after six months.

Subscriptions will be received at any time in the year.

All papers will be forwarded until the subscriber orders its discontinuance, and pays up arrearages, except at the discretion of the Proprietor.

All letters and remittances through the Post office must be POST PAID, and be addressed to MARTIN MOORE, Proprietor.

Clergymen and others, who will forward five subscribers, on the terms stated above, shall receive a sixth copy gratis for one year.

Advertisements inserted ... [illegible] ... made to those who advertise by the year.

THE YOUTH'S COMPANION ... together with the Recorder, will be furnished at $3,00, if paid STRICTLY IN ADVANCE.

MAIL LAW OF REMITTANCES.—"A Postmaster may enclose the money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter if written by himself; but if the letter be written by any other person, the Postmaster cannot frank it."

Boston Recorder.

THURSDAY, NOVEMBER 28, 1844.

DEMANDS OF UNITARIANS UPON THE ORTHODOX.

In our article last week under the above head, in reply to the Christian Register's remarks, we stated explicitly that Unitarianism is not christianity in the orthodox sense of the word, and gave some reasons why we could not recognize it as such. We will add that to do so would be a virtual abandonment of our faith,—a rejection of doctrines which orthodox believers have ever regarded as fundamental. If our Unitarian friends should say that they do not ask us to deny our own faith, but only to acknowledge the truth and sufficiency of theirs, we answer that these are really one and the same thing. To acknowledge that as in every important sense christianity which does not contain specified doctrines, is a rejection of those doctrines. If it should be said that certain parts of a machine might be taken out, and the machine operate with exactness and bring out the true result, we should understand that those parts were useless. And in like manner do we pronounce those doctrines useless, which we say may be omitted from the christian system without endangering or hindering the grand results for which that system was intended in respect to human salvation. In just this way the Register would have us treat those doctrines which are distinctively orthodox. He presents us with Unitarianism and asks us to own it as a religion sufficient for man,—complete in its adaptation to his spiritual wants. But however important we may deem the religion that is offered us, we stop to ask what it is; and we find in it no recognition of man's entire sinfulness by nature, of the consequent necessity of his being regenerated by the Holy Spirit, of the proper divinity of the Lord Jesus Christ, of an atonement for sin by his death, and of a future endless state of rewards and punishments. We find in it a *positive denial* of every one of these doctrines. And yet we are gravely asked to subscribe to that religion as scriptural and complete,—precisely fitted *without* these doctrines to man's moral condition and wants. It is but plainly but unequivocally demanding of the Orthodox to *deny* the doctrines just named,—to cast them out as useless, if not pernicious,—in short to repudiate Orthodoxy and adopt Unitarianism in its stead. We think there is no misrepresentation in these statements, and no evasion of the point at issue. And we regard the manner in which Unitarians are constantly urging their claims and complaints, as an assumption of the right to dictate to us, to interpret Scripture for us, as an attempt to dictate to us our belief, and to set up their own "form of faith" over ours. If this is not "sectarianism," we know of nothing that answers to the word, and to such sectarianism we might justly apply the epithets of "human usurpation," and "petty dogmatism," which the Register has furnished to our hands.

But not only do Unitarians wish us to substitute their faith for ours; they object to our *expressing* our belief in a formula or creed which they cannot sign, and which excludes them from our communion. Our Unitarian friends can speak of almost any thing more patiently than of orthodox creeds, and [illegible] their heaviest fire. Thus, the Register complains of the "*non-observance in our reformed* (orthodox) *churches of the apostolic rule*," and in the next line adds,—"Our reason has taught us that creeds, which bar the avenues to the table of our Lord and to the pulpit, do not convey our notion of christianity." And again, "When he (the Unitarian) would confess his Master before men, he is told that it is quite out of the question; the *protestant* teacher extends a creed which he cannot sign." And further on he says to his brethren who are scattered abroad,—"Let us raise a voice in every parish meeting against creeds and unscriptural tests." The objections commonly urged against creeds are these two, viz: that they cut off access to the Bible and prevent independent inquiry; and that they bar Unitarians from orthodox churches. The former of these objections we will not now notice. The latter, though aimed apparently at our creeds, really lies against the orthodox faith. We believe the thing that annoys our Unitarian friends is not that we *state* our doctrines in a written formula, but that we *hold* those doctrines,—doctrines which, though they had never been expressed in a creed, would still oblige us to disown Unitarianism, and make our church enclosures just as narrow as they now are. It is against our having these enclosures *at all* that the objection lies. If we would freely admit Unitarians to our communion, at least one of their objections to creeds would be removed. It comes to this; is it a just cause of complaint with Unitarians that we interpret Scripture for ourselves,—that in the use of "our own understandings," we arrive at conclusions different from theirs—so different that to maintain our doctrines is itself to pronounce Unitarianism "another Gospel"? If this is what gives offence, let it be so understood, and let this be the point of attack. Or if this is not pretended, then it is quite weak to declaim against our having a creed, since our written formulas are merely the *product* of our faith, and to abolish them would neither modify our doctrines, nor change in the slightest manner our conditions of church fellowship.

In what we have said of Unitarianism as not christianity, we have detracted nothing from the excellence of Unitarians in the common concerns and relations of life; we have said nothing of individual character, nor intimated that none whose church relations are with that denomination can be saved. In these matters we are not divided. [illegible] what we may think of the common virtues and the piety even of individuals, our charity cannot be made to hide the nakedness of Unitarianism as a system, nor does it require us to extend the hand of fellowship to that system, by taking its supporters into our communion.

If our doctrines were those of the liberal system, we should indeed be at a loss for a justification of creeds, or of *any* restrictions upon the freedom of church communion. If man is not entirely depraved; if naturally and always, he has some moral goodness; if in his worst estate a measure of love to God may be found in his heart; and if, as a consequence of his natural goodness, he needs no radical change of heart, and no expiatory sacrifice for his sins by a divine Redeemer;—if *without* these he is to be admitted into the heavenly mansions, though in some cases it may be perhaps, after a period of disciplinary suffering, short perhaps, at any rate momentary compared with the eternity beyond,—and if all this be true, we see no good reasons for having a restrictive system of church fellowship, or for imposing conditions of communion upon any. We think it perfectly consistent for Unitarians believing as they do, to oppose creeds and tests of every kind, and to admit all to an indiscriminate charity and fellowship.

But do even our liberal friends do this? By no means. They set bounds to their charity and their church, prescribe terms of communion, and admit to "christian privileges" only those whose faith comes up to a given point. Unitarians regard themselves as *a sect* in religion,—a distinct party, holding tenets of their own; and none are more fond than they of using the terms "our faith," "our distinctive faith," "our doctrines," "our christianity." The Register in explicit language throws *deism* out of the pale of christianity. "The deist and the christian cannot meet upon the same platform." Why not? There may be deists in this very community, whose characters are above reproach, being sober and discreet, just in their dealings, kind as neighbors, and affectionate in their families. Why shove them from the christian platform? Simply because of their belief. A *test* is in their way—a *creed*. It may not be written; it may not be formally presented for their signature. The effect would not be different if it were. It is not putting the doctrines of a sect upon paper that "bars the avenue to the church and to the pulpit." It is firmly *holding* those doctrines and giving publicity to the fact. They may be set forth in sermons, or pamphlets, or papers, or concise articles; it is all the same. In one case as much as in the other, those doctrines meet the unbeliever at the threshold of the church, and bar him out.

True it is, that liberal christians, so called, profess to exclude only those who discard christianity. They suppose that they urge only such a test as is most obviously just and necessary, and the propriety of which cannot be questioned. Hence the declaration of the Register,—"To say 'that we cannot take deists and every body by the hand as christian brethren,' is not in point when addressed to us, for we claim to be christians, and are as desirous as any can be, that christianity should be seen as distinct from deism." Unitarians have certainly a right to run the dividing line where they please; and they have the right of judgment as to what is necessary to constitute true christian character. We have the same right, and we have always supposed the grand, distinguishing characteristic of the christian to be, right affection towards God,—affection not necessarily in the highest degree of strength and purity, but existing in some degree. This the deist has if Unitarianism be true, and therefore we say that consistency requires of Unitarians to have no test or creed which shall bar the deist from their communion. But they think otherwise. Man's native goodness just here is nothing, and belief in christianity is every thing. No matter if it be a merely historical belief; no matter how earthly and selfish it leaves the heart. These are not points of inquiry. "Do you believe in christianity?" is the question that comprehends all others. It is the *trial* question—the creed, the assent or dissent opens or shuts the door of the church.

With Orthodox believers, such a trial of character is good for nothing, not because the declaration of belief in christianity is necessarily unmeaning, but because we know how little our Unitarian friends usually do mean by it. We join them in pronouncing revealed religion from heaven, but the way in which they dissect and embowel christianity shocks and repels us, and the "lineaments divine," in the cold form that is left after the liberal interpretation has done its work. We will not quarrel with Unitarians for applying to these "*remains*" the name of christianity, but we must say that when we find there no Saviour, no sanctifying Spirit, no overpowering motives to repentance, nothing like the influences which fallen man needs to bring him to God. We believe that Unitarianism and Deism are not so wide apart, as are the Orthodox and the Unitarian systems; and if our liberal friends feel justified in barring the deist from their communion, we plead a still clearer justification in excluding them. We do not forget that in doing this we may exclude some who are really Christ's disciples, for in the general breaking up of congregations which has taken place, some such, through the force of early habits and strong family ties and relationships, may have retained their place in the *old meeting-house*. But we cannot discriminate in favor of such, and they can have no just claims upon us, except by renouncing their present connexion.

If we are still thought to be unnecessarily scrupulous, and even bigoted and intolerant, we can bear the imputation, as a much lighter evil than the consciousness of betraying the truth; and with the Register we "say distinctly, emphatically, yet kindly, that while we have no wish to divide congregations, we do mean to have our right as christians," and that when we are asked to exhibit "liberal christianity" as scriptural and sufficient for man, "we must resolutely say, No."

Some other points which the Register has brought forward, we intended to notice in this article, but our space will not permit.

HOME MISSIONS.

Leading politicians of all parties maintain, that the prosperity, and even the salvation of our country, depends on the issue of an election; that all grades and occupations in society are disposed to believe, that on the line of policy adopted by our rulers, turn the momentous questions of the continued union of the states, and the preservation of a beneficent and republican government. Hence the lavish expenditure of time, money, talent, wealth, and moral principle to secure, if possible, the desired result of a great political struggle. As to the expediency, or the moral propriety of the course of conduct dictated by such views, we are not solicitous either to affirm or deny. That there is a consistency between the avowed principles and the movements of our fellow citizens, cannot be questioned. The children of this world are wise in their generation.

We are not of those, however, who are willing to stake the welfare of our country on the casting of a die, in the great political game which is played by our patriotic statesmen and their adherents. God is upon the throne, and holds all human hearts and destinies in his hand. Duty demands of every man, that he act well his part in whatever sphere of action he is placed, and acquit himself honorably in all his relations to his fellow citizens and the world. He is bound to form his opinions intelligently, and to maintain them firmly, subject only to such revision as increasing light may demand, but after all, the men who do this, are few and far between, in any party. The mass of ignorance and recklessness in society, vastly exceeds the amount of intelligence and correct moral principle. Great points of policy are seldom carried by the force of truth and uprightness. Passion, prejudice, ignorance and self-will are the instruments chiefly used by aspiring men to accomplish their purposes, because they are instruments abundantly made ready to their hand, by the corruption of our nature, and the activity of the great Adversary.

Our aim is not, cannot be, to secure the ascendancy of one political party or another—but to secure the ascendancy of a pure and evangelical influence over all parties:—to give to the Lord Jesus Christ the dominion he justly claims over all hearts and hands, and thus secure to our country the richest blessings at his disposal, whether pertaining to the life that now is, or that which is to come. So far as our fellow citizens can be persuaded to submit themselves to HIM, and make his glory the pole star of all their movements, we have assurance of internal peace, and perennial prosperity. The most fearful agitations to which we are either subjected or exposed, are those resulting from the prevalence of infidelity and the numberless errors associated with it. These errors are confined within no sectional limits. They disdain all "metes and bounds," as truly as their great Author did, when he leaped the wall of paradise, and said to our first parents, "Ye shall not surely die." Hence they are found even in New England, the home of puritanism,—the God-selected Eden of the western world. But if they are found *here*, with their thousands of infatuated adherents and defenders, they are found in still greater abundance and strength, in other portions of the land, where evangelical light is less widely diffused, and where little opposition is encountered, from the fixed institutions of religion.

No tongue can tell the indebtedness of the whole country and the world, to the home missionary operations of the last thirty or forty years, within the limits of New England. No pen can describe their influence in arresting the progress of irreligious and demoralizing principles, and turning the current of public thought and feeling into the deep channels of virtue and sobriety, by the planting of the pure gospel here and there and every where, amid the rapidly extending moral wastes of other generations. The results are not yet fully seen—nor can they be, till eternity shall make its disclosures. But if such are the results of these operations in New England, they cannot fail to be vastly greater, in the newly settled portions of the land, where error is more unblushing, and vice more rampant, and where the heterogeneous character of the population admits of nothing fixed, but change. At present, that is the broad and ever widening field, on which the labors and prayers of home missions' friends are chiefly to be expended, if they would reap a harvest of golden fruits for their country and posterity. Every new church firmly planted there, will prove a tower of defence on the walls of Zion; and every missionary sent there, in the true spirit of his vocation, will prove an Ezra or a Nehemiah, in collecting and protecting the outcasts of Judah.

If our country be saved, the glorious Gospel of the blessed God will save it—nothing else. If that Gospel, so fitted to accomplish this grand result be actually sustained there, it will be by the active and self denying agency of the eastern churches, exerting itself to strengthen the hands of our home mission boards, and encourage the hearts of our young Pauls and Apolloses, to take up the cross, and plant it at the peril of their fame, literary enjoyments, health and lives, amid the prairies and forests hitherto tenanted only by the wild beast and wilder savage. Shall this agency be employed, with ever increasing vigor? Will the patriot, the philanthropist, and the christian, combine their energies to establish and maintain the institutions of religion, at those points where infidelity, romanism, campbellism, and other fatal errors are aiming to trench themselves permanently? This is the question. The sparseness of the population, and its deep poverty—the fewness and feebleness of organized churches—the novelties and difficulties inseparable from new settlements,—combine to cut off all hope of realizing such a result, by any unassisted and undirected action of their own. Help they must have from abroad, or lie down in the midst of weakness and misery, exposed to the taunts and triumphs of the enemy of all good. Help can be afforded them. There is wealth enough, and piety enough in New England, if it can be brought into action, to secure the wished for result, and give the Gospel in its purity and power to every section of every new state and territory in the land.

But—*more* must be done than heretofore. The friends of the cause who have done *well*, may find room to do *better*. Is it not possible for them to increase their donations—to increase their influence over those around them who have the ability to give—to increase their labors and prayers, and thus create joy and gladness throughout the church on earth and in heaven? And, if it be possible, why should it not be done? The object at stake is surely large enough to justify any amount of sacrifice and toil. It is nothing less than the redemption of individual sinners from the curse of God's law—the confirmation and comfort of our brethren in Christ—the defeat of the counsels and prostration of the hopes of the prince of darkness—the deliverance of our country from the prevalence of principles that are fast working its ruin—and the crowning of Emanuel as our king forever. And we are sure, that this object will not be gained without invigorated effort, and more abundant sacrifices than have yet been witnessed, in the history of home missionary movements. Miracles are not to be relied upon. We leave *them* to the disciples of Lord Herbert, and the followers of Gregory XVI. Good wishes and sanguine hopes are not to be undervalued, but they have never yet accomplished more, than to preserve the church from absolute discouragement, and to quiet individual conscience. Would to God that Zion would arise in her strength without delay—and every friend of his country gird himself with the whole panoply of patriotism and a pure christianity, and say to the home missionary, and the Board that directs him—"Be of good courage, and play the man for God, and our prayers and alms and labors are all at your service, to every extent demanded by the exigencies of the cause!"

"Pleasing Thought."—On an average, 3445 Bibles or Testaments were sent forth on their errands of love, every day of the last year, by the united efforts of the "British and Foreign," and "American" Bible Societies. Blessed be God, that free course is thus given to that Word by which men are made wise unto salvation. Quickly may it "light on every land."

WESLEYAN METHODISTS.

The Methodists, assuming the name of Wesleyans, are distinguished from the *Episcopal* Methodists, in that they admit laymen as members of their annual and general conferences, while the Episcopal Methodists entirely exclude them. The Wesleyans permit their people to have a voice in the election of their ministers, while the Episcopal Methodists leave the whole business of the appointment of ministers, with the bishops.

A general conference of the Wesleyans has been recently held at Cincinnati, composed of clerical and lay delegates from the annual conferences. They require all the members to adopt the principles of anti-slavery, and total abstinence from the use, and traffic in ardent spirits. They are about establishing a book concern and a paper devoted to their cause in New York. There are at present six conferences in this connexion, and about 15,000 members, with not far from 500 stationed and itinerant preachers. This secession from the Methodist Episcopal church is a serious one, and is annually extending. May it result in the universal recognition of the Scriptural principles of church order adopted by the Wesleyans.

MR. GRAHAM'S TRIAL.

We have already given in part the remarks made on the occasion of Rev. Mr. Graham's trial before the Cincinnati synod. He stood accused, as our readers know, of heresy, for teaching that slavery is supported by the Bible. We now give, from the Christian Politician, another chapter of the observations called forth by that important trial.

Mr. Goodman thought this the most important case he had ever had any experience in. The doctrine of the pamphlet is entirely contrary to the teachings of God's word. The property principle in man is the root of all the abominations of slavery. And the tendency of the doctrine of accused is most pernicious. It strengthens the slaveholder. It promotes infidelity. And his case ought to be decided upon the principles of the Bible. He would not concur in the idea that the Presbyterian book is to exclude a final reference to the Bible.

Mr. Bushnell said he did not wish to be disrespectful to any member, but he could not feel respect for all the opinions that had been advanced. He shewed that the discipline referred back to the Bible for any matter to be adjudicated. And we need not go into extensive verbal criticisms and deeply learned researches. God had given us a little short rule that could be carried not only in the pocket, but in the head and in the heart, by which to try heresy. "All things whatsoever ye would that men should do to you, do ye even so to them." He would try the accused by that; and by the grace of God he should never teach those doctrines by his vote.

Dr. Robinson being called, said that the law was to go forth from Zion, and that the church possessed all suitable authority by means of the Holy Scriptures to exercise discipline in all cases. God never sanctioned slavery. The divine law is pure. The jubilee was typical of the liberty proclaimed by the Gospel, the first fruits of which were experienced at Pentecost and would be consummated when the kingdoms of this world become the kingdoms of our Lord. It ought to be the desire of the christian that all his passions, desires and interests should be under the direction of God's spirit. It is Babylon that trades in the souls and bodies of men; not the church of Jesus Christ. God made man in his own image, and he made of one blood all nations, and for our treatment of one another we must account at the Great Day. The practice of the law of liberty and the law of love is peace to the soul. The slaveholders themselves are conscious of something wrong in slavery, for they are unwilling to use the term *slaves*, and speak of their *servants*. He quoted from Gov. McDuffie's message. And he named instances both of cruelty and kindness among slaveholders, deducing from the latter that the human heart even in the oppressor is better than the law by which they hold their slaves. He deprecated the fears of those who believe emancipation would result in evil. He admitted the accused might be sincere although greatly mistaken. The effects of the pamphlet will be unspeakably pernicious.

Prof. Stowe commenced by relating a humorous anecdote in illustration of the fact that he had thought so much on what he was about to say that he had forgotten what he meant to say. He thought there was no need of advocating American slavery; there was no danger of slaves being set free too fast. He showed the absurdity of interpreting original words without reference to that sense of right inherent in man—dissented from the definition given by the accused to the word *doulos*—said it does not mean *slave*, but *servant*, in its primary signification; this he said was the definition given by the best Greek lexicographer. No positive reliance can be placed upon commentators, because some of the best have given some very silly comments. He read extracts from works of high authority to prove that all the commentators were opposed to slavery. He said, to assume the position that everything tolerated or regulated by God's law under the Jewish dispensation would be right under the Gospel, is to take a wrong position; that both polygamy and concubinage were regulated by the Mosaic law, but would be inexcusable under the Gospel, for which he adduced much Scripture proof. Those practices were restricted but not positively forbidden in that law. God does not govern men only by physical laws, but by a gradual operation of moral influences. He had no doubt many slaveholders are christians; being in darkness, God has winked at their ignorance, yet he denounces slavery in severe terms. If even the apostles tolerated slavery in the church in their time, we should not be justifiable in doing the same now. Circumstances do modify the moral character of men's actions, although it never is right to do what is in itself wrong. He confirmed the statement made by Mr. Rankin that Abraham's servants were subjects of a prince, rather than slaves. Distinguished between the application of the term property to persons and to things. Referred again to Abraham and his servant Eleazar; that there was then no distinction of caste or color peculiar to servants; in proof of which, he referred to the elevation of Eleazar and Joseph, by Abraham and Potiphar, to posts of honor and responsibility. The law in Deuteronomy xxiii. was designed to prevent cruelty in masters, and as a protection for servants escaping from oppression; and if such a law were in force here, it would operate strongly against American slavery. Thought that the ancient christrans sometimes had held slaves; but the spirit of their religion tended to release them from such bondage. The general treatment was kind, and regulated by the principles of justice and equity. Deprecated all sudden revulsions in society, and said he could not turn short corners; was inclined sometimes to give up all connection with ecclesiastical bodies, and retiring to some obscure place, go to keeping school; but duty forbid his doing so. He thought the time had now come to act against slavery. Regretted that instead of a disposition to do so, there seemed to be in many places a retrograding spirit; said it was no violation of law to speak against evil conduct, though such conduct be legalized. Insisted that a measure of discretionary power was given to man for judging of moral questions. That mathematical lines could not be drawn in such investigations. That in acts of church discipline, there should always be taken into view circumstances connected with the case; was inclined on the whole to believe that to visit the accused in this trial, with severe ecclesiastical censure, would be inexpedient. Spoke of the importance of sustaining the liberty of the press; said we had no right to put out of the way any man who might differ from us in opinion. His whole address was learned, dignified, and highly conservative. Adjourned at a quarter past twelve.

2 1-2 o'clock, P. M.—Dr. Beecher said, in the argument he was about to submit, he had not consulted commentators, nor critics, but the Bible; he believed that sufficient, although he did not despise the former. He said he had always considered slavery to be wrong, and thought no respectable men could think otherwise, and even those who held slaves had, until recently, acknowledged the same. Said he had sometime ago, read a pamphlet entitled "the Bible argument against Slavery," and thought he would try his hand under the same title. Although he had not hitherto united with any party on the agitating question, and might be said to be on the fence, the time had come for him to give a plain statement of his views. The subject, he said, was complicated, and thought there might be some truth on both sides, but insisted that God had never instituted slavery. It nullifies the law of God. As well might he place the sun in the firmament and then forbid its shining, or cause the rivers to flow towards the sea, and then restrain their current. God requires man to obey him, but slavery forbids it. Obedience to God is productive of happiness, and not of melancholy, and in proof quoted several sublime portions of Scripture. Slavery is not calculated to elevate and purify, and prepare for heaven.

He contrasted the state of society in the free and slave states. Related an instance of a negro boy, who, on being asked if he knew who Jesus Christ was, said he was General Bonaparte. Slavery tears up the family relation. He would not enlarge on the illicit intercourse between masters and female slaves. Slavery prevented instruction,—prevented the observance of the Sabbath; and if the master forbid the slave he could not hear the Gospel. It encouraged theft. He related a case of a woman saying that her female slave was a very good christian, only she would lie and steal like a witch. God's law requires industry and diligence among men, in order to promote national prosperity. He quoted a passage from Henry Clay's writings, to show that it is the object of masters to get as much labor from the slave as he can, with the least expense, and that of the slave to do as little as he can.

It would take 365,000 years for slavery to bring about the Millenium, and then it would be further off than ever. The increase of slaves endangers the state; it did so in Egypt, Rome, and Greece, and is now doing the same in the southern portion of our own country. Our forefathers would never have consented to come into the Union had they not thought that slavery would be soon abolished, and quoted the language of Jefferson to show the danger to be apprehended, that in a contest for freedom, on the part of the slave, there was no attribute in the Deity that could take part with the oppressor. The fear of people in slave states was the cause of immigration to free states. Referred to Nat Turner's insurrection in Southampton, Va.—quoted from C. M. Clay, describing the dangerous consequences of the system, who says it is destructive to the interests of education, mechanical and agricultural industry, and impoverishes the soil. These results are not to be charged to the abuse of the system, but to the system itself, and are its inevitable fruits.

Slavery did not come from God but from man. It cannot be traced to the antideluvian world, and was not known for 300 years after the flood,—so far as we can prove—he thought that Nimrod, being a "mighty hunter," might have hunted men. It did not exist in Abraham's day except among the heathen. He thought *that* patriarch might have bought slaves that had been taken captive in war by wicked kings, in order to better their condition, and then treated them as subjects, being himself a merciful prince, and they were called his servants, but not slaves, and that the service they rendered him was voluntary and compensated. The Bible, he said, was the only source of correct rules for human conduct. That the permission given the Jews to buy slaves was restricted to those Canaanitish nations around them whom God had doomed to destruction as nations, but as individuals their condition would be made better by being so bought, and finally becoming incorporated with the favored nation.

He asked the question, how shall we know who ought to be the master and who the slave, unless God has designated each class?

Dr. B. then spoke of the importance of a just decision in the trial on hand—that there were many circumstances which should be considered—that no case had before occurred so critical, and the consequences would be highly important, let the decision be what it might.—He cautioned the synod against being influenced by selfish motives. He deprecated restrictions on the liberty of the press, and free discussion. He referred again to Jewish servitude, and said that such regulations as obtained among them, if introduced into our slave states would destroy American slavery. He spoke next on the difference between error and heresy; said the latter was a denial of fundamental doctrine. There might be error without such denial, and that the errorist would not be deserving of the same penalty as for heresy.

At 7 o'clock P. M., Dr. Beecher resumed. I am of opinion there is error in the book, but not heresy. He thought, however, the accused would be greatly mistaken if he supposed the license given to the Jews would justify slavery now. And, on the whole, he thought the charges had not been sustained in full.

How the Romanists look at it.—The bishop of La Rochelle, France, says of protestant missionaries and colporteurs, that they are so "audacious as to insult the glorious Virgin Mary"—that they devote themselves "to the despicable trade of propagating falsehood and calumnies"—that desiring to be teachers of the law, they understand not what they say, nor whereof they affirm—that they have no other "design in preventing Catholics, than that which the devil himself has, in driving men into sin and to hell"—that they leave behind them in their track, "nothing but pride, vanity, disputes, seditions, and the seeds of hatred"—give trouble to wise magistrates, make confusion in families, and are to be recognized as sinister ambassadors of the devil. Verily, "these men that have turned the world upside down are come hither also." These terrible evils to the Catholic church, are the simple result of Bible distribution. Who can wonder that infidels and Universalists should prefer Romanism to evangelical christianity! Their grief and horror at the spread of vital religion, is identical with the feelings of the bishop of La Rochelle, and Pope Gregory XVI.

Geneva.—This city of Calvin and Farel, though small in size and destitute of political influence, is yet exercising a power over the continent of Europe through her literary and commercial men, which may well attract the attention of all christendom. She is constantly in communication with all countries—she has numerous religious societies and annually sends forth numbers of the messengers of salvation, to the East and the West. In France and India, in Germany and Canada, her missionaries and colporteurs are found; and her Malans and D'Aubignes, are sustaining the depressed cause of evangelical godliness by their eloquent tongues and pens, throughout the christian world.

Maurette.—This persecuted convert from Romanism, writes from his prison in Paris, that he is there doing the work of the Lord, instructing his fellow prisoners and keepers who are Catholics, and preparing a second edition of his condemned pamphlet. His confinement is not severe—his room is clear—he is at liberty to walk the yard twelve hours of the day, and is completely shut up only during the night. Still, he is a prisoner for Christ—proscribed as a heretic, and [illegible] from the chosen scene of his evangelical labors.

France.—All accounts confirm the impression that this Catholic nation is in a state of religious effervescence—that the elements of truth and error are powerfully at work—that the conflict is becoming more serious and warm every day, and the evidence more clear, that this is to form the grand arena of the final battle between the truth of God and the powers of darkness with the papacy at their head. "Make popery fall in France, and," says Col. Tronchin, "Rome will be shaken to its foundation, and its power will tremble even across the seas, in Mexico and South America."

Freedom of the Press.—France and Belgium are the only two Catholic countries in Europe, that like Ireland enjoy the freedom of the press. Austria and Italy are closed against Bibles and tracts. Spain and Portugal are no better. So it will not be always, as the word of God is true.

The Roman hierarchy in France, has never been so virulent in its opposition to evangelical truth, since true religion has begun to revive in that kingdom as at the present time. The rapid increase of laborers in the Lord's vineyard, and the wide diffusion of the Scriptures and other religious books, create great alarm and furious wrath. But it is all in vain. The arm of the Lord is made bare. Truth is triumphantly advancing. Conversions from Romanism to the Gospel are multiplying—and loud demands are made by hitherto deluded Catholics for protestant instruction.

"The Seed"—a political journal published at Marseilles, has opened its columns to a series of letters profoundly studied, and eloquently written, by Rev. H. Monod in defence of Protestantism and Bible societies. They are drawn forth by the attack of another political journal on the same subjects, conducted in the "infallible" spirit of Rome. May all the political papers of France and other countries be soon found giving wings to truth on her celestial errand!

Encouragement.—"Many Roman Catholics in one province of France have addressed letter after letter to Protestant ministers, begging them to come and preach to them the Gospel. One Roman Catholic family lately gave 500 francs to build a protestant place of worship."

Colporteurs.—This useful class of laborers is now employed in Germany, Denmark, Norway, Sweden, and Holland—and are found as important in forwarding the work of the Lord in protestant, as in catholic countries. In a few weeks, four or five of them sold more than ten thousand copies of the Scriptures in Amsterdam, Rotterdam, and the Hague.

Sweden.—The spiritual condition of this nominally protestant country, as is well known, is deplorable. But there is some resuscitation of the spirit of piety. A larger number of the Holy Scriptures were distributed last year than during any year before, and a larger amount was contributed for missionary purposes. *Rosenius* labors indefatigably at Stockholm, since Mr. Scott was driven away; and though the police authorities have threatened him much, he proceeds steadily and successfully in his work—the Gospel becoming to many the savor of life unto life. With preaching and editing two periodicals, his hands are full, and "his heart is constrained by the love of Christ and souls." *Tellstrom* is greatly blessed in his labors. Many Laplanders come to him inquiring the way of salvation. One hundred and twenty-six pupils are instructed in schools that he has got into operation. The Swedish Missionary Society has expended more than $2,500 the past year, in this humble work, and could do much more in the same way, had they the means.

Rev. Mr. Peeax.—This devoted minister of the Gospel, and missionary in the service of the "Evangelical Society," was once a lawyer, and is a man of talents and eloquence. He has been holding public conferences with the Catholics of Angers, where there are very few Protestants, and fearlessly maintaining propositions like these—"Peter was not the chief of the apostles." "His episcopate at Rome is an historical impossibility." The chain of apostolical succession is a chain thirty times broken." The reports of these conferences are to be published—involving numerous subordinate topics of deep interest, and closing with the proof, that "the church of Rome is an heretical church."

True Missionary Spirit.—Schrender, a young Norwegian, has devoted himself to missionary labors among the Zulu Caffres in Africa. To obtain the means of going, he was obliged to get up a missionary society in Norway, where none had visited before, and when funds sufficient to fit him out had been raised, he started in faith that the Lord would provide for his support in Africa. All to whom he communicated his design condemned it at once as the madness of enthusiasm, and no one encouraged him. But, all difficulties vanish before "prayer, pains and perseverance."

British Society.—In 1837, the funds of the "British Society for propagating the Gospel" were but $60,000—in 1844, they had increased to $235,000. Its aim is, to supply the ministrations of the Gospel to the British Colonies—but it is unable, with its present amount of receipts, to meet the demands upon it. It needs $400,000 this year. It intends to raise this amount and even more, by inducing every member to double his subscription, or obtain an additional subscriber in an equal sum. The increase of its expenditures results from the rapid extension of the English Colonies in Canada, Australia, Van Dieman's land, Cape of Good Hope, and New Zealand.

Lower Saxony.—The Tract Society employs two travelling agents, and requests the aid of another to be provided by the Foreign Evangelical Society. The fearful fire that ravaged Hamburg in 1842, cramped greatly for a time the Society's operations. Already it has revived, and the last year received and expended about $6000, putting into circulation three hundred fifty-nine thousand tracts.

St. Pie, Canada East.—A year ago, the Roman Catholics burnt the house of a colporteur here, in their rage against the Gospel of Christ. On the 28th August last, Dr. Cote, whose surprising conversion two or three years since, will be recollected by many of our readers—was ordained pastor of an infant church here gathered, by a council convened for that purpose. The occasion, it is stated by Rev. Mr. Baird, was one of thrilling interest. The services were both in French and English. The congregation was made up by individuals from a great number of places, at great distances from each other, full of love and holy animation. Truth is spreading in all directions in Canada. The way is fast preparing for its triumph over the superstitions and errors that have so long and fearfully prevailed; and blessed are all those who shall labor earnestly to hasten the day when Romanism shall yield to the overwhelming power of the blessed Gospel!

Try.—The Auxiliary Bible Societies of Montgomery, Fulton and Hamilton Co's., N. Y., resolved at a late special meeting to try to raise $2000, or, the one hundredth part of the $200,000 needed by the American Bible Society, the current year. No doubt of success if they try in the right spirit; and success gained in such a spirit will not interfere with the equally pressing claims of kindred objects.

Iniquity Unfolded.—Rev. Mr. Fairchild has just issued a pamphlet, entitled "Iniquity Unfolded," in which he aims to expose the treatment which he has received from the deacons in South Boston and others. No one will question Mr. F.'s right to make a book in his own defence, or to do whatever else he can to vindicate his character, and remove the load of reproach under which he is suffering. Probably no man, under trials similar to his, ever shared more largely in the public sympathy, and there are very few who would not heartily rejoice could he be proved innocent. Whether his pamphlet will prove him so, we cannot say. It contains some bold and surprising statements, the truth of which we have not the means of testing. He intimates his intention to submit himself to a legal trial, a measure to which his friends have often advised him, and which, if any thing can do it, will secure a judgment in his favor. It is but just that he should have the public ear, and every other facility which can be afforded him for making his defence.

Installation.—Rev. James R. Cushing was installed pastor of the First Church in Wells, Me., 20th instant. Invocation and reading the scriptures by Rev. Mr. Gilbert, Kennebunkport, Me; introductory prayer by Rev. Mr. Baker, South Church, Kennebunkport, Me; sermon by Rev. Mr. Kirk, of this city; installing prayer by Rev. Mr. Allen, South Berwick, Me; charge to the pastor by Rev. Mr. Marsh, West Roxbury; right hand of fellowship by Rev. Mr. Cressy, Kennebunk, Me.; address to the church and society, by Rev. Mr. Lord, Biddeford, Me; concluding prayer by Rev. Mr. Ashby, York, Me. benediction by the pastor.

A Church Organized.—The Second Evangelical Church in Lancaster, was constituted on Thursday, the 14th inst. The council convened on this occasion was organized by choosing Rev. Geo. Fisher of Harvard, moderator, and Rev. O. G. Hubbard of Leominster, scribe. The council spent the forenoon in examining credentials. At 2 o'clock P. M., public services commenced at the chapel. The exercises were as follows:—the minutes of the council having been read by the scribe, the introductory prayer was offered by Rev. Hope Brown of Shirley; sermon by Rev. Jos. W. Cross of West Boylston; constitution of the church by Rev. Geo. Fisher of Harvard; prayer by Rev. E. W. Bullard of Fitchburgh; fellowship of the churches by Rev. Charles Packard of Lancaster; concluding prayer by Rev. O. G. Hubbard of Leominster.

The exercises throughout were deeply interesting and solemn. This church worships in a chapel, recently erected in Clintonville, a flourishing village in the south part of Lancaster, Mass., and in the immediate vicinity of the "Lancaster Mills." The cause of evangelical religion evidently called for the organization of this church, and though the church in the centre of the town is much afflicted by the loss of a large and important part of her members, yet she cheerfully advised to the step which has been taken. This church of Christ has been planted in prayer, and may she ever possess and exhibit such a character that it may be said of her, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

☞ Rev. Milton C. Braman of North Danvers, is appointed to preach before the Theological Society at Dartmouth College, at their anniversary in July next. In case of his failure, Rev. Professor Bush is the substitute.

☞ Mr. Torrey was to have his trial at Baltimore on Tuesday of the present week. It has been brought on at a much earlier day than was anticipated, and his friends are very apprehensive that he will be condemned to the penitentiary.

The Editors' Table.

The Philosophy of Rhetoric; *by George Campbell, D. D., F. R. S. Edin., principal of the Marischal college, Aberdeen. A new edition, with the author's last additions and corrections.* New York; Harper & Brothers. For sale in Boston by Crocker & Brewster, 47 Washington street.

The above is a work of 435 pages, and treats of the nature and foundations of eloquence; the foundations and essential properties of elocution; and the discriminating properties of elocution. It is an elaborate treatise, and bears evidence on every page of being from the hand of a master. It will be of use to teachers of elocution and to public speakers, who wish to understand "the radical principles of that art, whose object it is, by the use of language, to operate on the soul of the hearer, in the way of informing, convincing, pleasing, moving, or persuading.

The Tamed and the Untamed, *and other stories, by the author of Willie Rogers.* Boston: Samuel G. Simpkins, Tremont Row.

The "other stories," are "Mine and thine," "Foolish fears," "Spending money," "Augusta and Paulet" and "the Sloven." These stories are well told, and with due regard to their moral effect.

The Works of Charlotte Elizabeth.—Charles Tappan, 114 Washington street, has for sale the works of Charlotte Elizabeth, in eight handsomely bound volumes. The titles of the several volumes are,—Personal recollections; Judah's lion; Floral biography; Letters from Ireland; Principalities and powers; Helen Fleetwood; Siege of Derry; Wrongs of Women. We have before spoken so fully of these works, and so much have they been read and commended, that nothing farther in the way of explanation or analysis seems now to be called for. As we desire the extension of the truth, and a prevailing sympathy for the poor, [illegible] of Charlotte Elizabeth.

A History of Greece.—The first [...] Thirlwall's History of Greece has been pu[...] ed by the Harpers, and is for sale in th[...] by Crocker & Brewster, 47 Washington [...] It is to be completed in eight numbers of 175 pages each,—price fifty cents a numb[...]

The Psalmodist, a collection of [...] and hymn tunes, chiefly new, for the use of [...] congregations, singing schools, &c., by T[...] Hastings and Wm. B. Bradbury. The [...] reputation of the authors, will be suffici[...] call the public attention to this work.

Littell's Living Age.—No. 28 is fo[...] by the agents, T. H. Carter & Co., 118 1-2 W[...] ington street. The Earl of Chatham, by M[...] ley, and Stanley's life of Dr. Arnold, ar[...] two leading articles, and are worth much [...] than the price of the No.—No. 29 is just r[...] ed. See contents in another column.

The Edinburgh Review for Oc[...] American edition, is for sale by Jordan, [...] & Co, 121 Washington street. Recent [...] opments of Puseyism, Sir Francis Drake, [...] tection from lightning, Results of tory ru[...] leading and valuable articles; but that [...] Earl of Chatham, by Macauley, is of spe[...] terest, as the writings of that distinguished [...] ic always are.

☞ M'Culloch's Gazetteer, No. 20, [...] sale by Crocker & Brewster, 47 Washi[...] street.

Foreign.

ARRIVAL OF THE BRITANNIA.

SEVENTEEN DAYS LATER FROM EURO[PE]

The steamer Britannia, arrived in thi[...] on Friday morning, in seventeen days [...] Liverpool.

The Anti-Corn Law League.—The Anti-[...] Law League commenced their winter cam[...] by holding a public meeting at Manchest[...] the 24th ult. The attendance was very l[...] the estimated number of persons present [...] no less than 5000. It was stated that the [...] divided attention of the League had bee[...] rected to the registries during the rece[...] ten weeks. Their efforts had been atte[...] with triumphant success.

The Great Britain Steamship.—This [...] is at length released from her protracted [...] finement. The necessary alterations in th[...] per lock, leading from Cumberland basin [...] the float, having been made, she was re[...] from her moorings, on the sea banks, and [...] ceeded majestically down the floating har[...] the entrance of the lock, and was brought [...] through the lock into the Cumberland [...] where she will remain a few days to hav[...] screw affixed, &c. It is then intended [...] she shall make one or two trial trips, [...] which she will proceed to London.

More Colliery Explosions.—Another expl[...] of fire damp has occurred at Wallsend, [...] drift at the end of a "board." The board [...] been carried forward to a dyke, or trouble [...] stratum of coal rising at this part some [...] and the drift was made by excavating the [...] to reach and continue the seam of coal. [...] underviewer going in with a candle, the [...] fired, and he and another party were seve[...] burnt, but no other injury took place. An[...] accident has occurred at Hetton colliery, [...] indeed, explosions are almost of daily oc[...] rence, though rarely so fatal as that at Has[...] An explosion of fire damp has taken plac[...] a coalpit belonging to Mr. Darby, at the [...] Ways, Rowley Regis. The number of p[...] at work at the time is understood to have [...] seventeen or eighteen, and of these no less [...] eleven have fallen victims.

Safe Return of Dr. Wolff.—"Constantin[ople] Oct. 17, 1844. I am happy to be enable[d to] state, on the best authority, that advices [...] been received of the arrival of Dr. Wolf[f at] Meru, on his way to Teheran. Having [...] crossed the frontier of Bokhara, his pers[onal] safety has been insured, and his return to [...] civilized world will be hailed with general s[...] faction. Instructions of the most peremp[...] nature have been received from his governm[...] by Sir Stratford Canning, to obtain the imm[...] ate and unconditional payment of the sum [...] £2000, which the Turkish Government [...] acknowledged to be due to Sir Baldwin Wal[...] *London Morning Po[st]*

The London Times of Nov. 4th says: "[...] private letter from Constantinople of the [...] ult. states, that the Porte had made some im[...] tant concessions to the foreign ambassa[...] respecting the crul measures lately adopted [...] regard to the Greek residents, and the quaran[...] establishments, which had been again pl[...] under the management of the sanatory board[...]

The power-loom weavers, at Manchester, [...] at present, in a very unsettled state; man[...] the spinners having received at advance[...] weavers contend that they also ought to [...] better remunerated.

The new act, granting to Manchester [...] privileges of a bonding port, under certain [...] strictions and regulations, has now fairly c[...] into operation. The new Custom house [...] become tenanted, and business has commen[...]

We have not had so good a harvest for ye[...] Our wheat this harvest reaches 64 lbs. a b[...] el, which we believe is about the ave[...] weight in Essex and the best wheat grow[...] counties in England.—*Welshman.*

Incendiary fires prevail in several cou[...] in England.

A cargo of forty tons of live eels has [...] exported from the Shannon to London.

Two daring youths recently went to the [...] of the Nelson Pillar in Dublin, and stoo[...] one leg on Nelson's head!

It is said that Miss Martineau has been m[...] benefited by mesmerism.

Accounts from St. Petersburgh mention [...] great progress making daily, by steam navi[...] tion, in the Russian Empire.

The Limerick Chronicle states the amou[...] Father Mathew's debts at $5000.

The Berlin journals announce a great ri[...] the price of cotton goods in Prussia, and [...] that the manufactures in that country are i[...] most prosperous state.

Ireland. *Subscription for Father Mathe[w.]* A movement has commenced to relieve Fa[...] Mathew from the pecuniary embarrassm[...] produced by his sacrifices in promoting the c[...] of temperance. Lord Cloncurry has forwa[...] £50. The Cork Examiner contains a li[...] subscriptions, including £100 from the Ear[...] Arundel. Amongst the contributors in this [...] are two English clergymen of the Establis[...] church, and an Irish Unitarian clergyman. [...] Temperance societies in Cork and other p[...] of the South are making arrangements to co[...] erate. Before many weeks a fund amply s[...] cient to rescue the Rev. Mr. Mathew from [...] pecuniary engagements will have been [...] tained.

Mr. O'Connell has addressed Mr. Ja[...] Haughton on the subscription for this ge[...] man.

"Father Mathew must be relieved from [...] his difficulties; brought on in the performa[...] of that astonishing moral miracle, of which [...] has been, under Providence, the instrument. [...] would be the basest ingratitude in the w[...] not to make him perfectly independent in pe[...] niary circumstances. I cannot be in Du[...] sooner than about the 24th of November. [...] moment I arrive I will join you actively in [...] rangement for collecting the contributions. [...] in the interim, any committee be appointed, p[...] do me the favor of putting my name upo[...] I will assist you as much as I can from [...] place, and will join you heartily the mom[...] I arrive in Dublin, for the thing must be done[...]

France.—France is taking steps towards [illegible]

A HISTORY OF GREECE.—The first No. of Thirlwall's History of Greece has been published by the Harpers, and is for sale in this city by Crocker & Brewster, 47 Washington street. It is to be completed in eight numbers of about 175 pages each,—price fifty cents a number.

THE PSALMODIST, a collection of psalm and hymn tunes, chiefly new, for the use of choirs congregations, singing schools, &c., by Thomas Hastings and Wm. B. Bradbury. The high reputation of the authors, will be sufficient to call the public attention to this work.

LITTELL'S LIVING AGE.—No. 28 is for sale by the agents, T. H. Carter & Co., 118 1-2 Washington street. The Earl of Chatham, by Macauley, and Stanley's life of Dr. Arnold, are the two leading articles, and are worth much more than the price of the No.—No. 29 is just received. See contents in another column.

THE EDINBURGH REVIEW for October, American edition, is for sale by Jordan, Swift & Co, 121 Washington street. Recent developments of Puseyism, Sir Francis Drake, Protection from lightning, Results of tory rule, are leading and valuable articles; but that on the Earl of Chatham, by Macauley, is of special interest, as the writings of that distinguished critic always are.

☞ M'CULLOCH'S GAZETTEER, No. 20, is for sale by Crocker & Brewster, 47 Washington street.

Foreign.

ARRIVAL OF THE BRITANNIA.

SEVENTEEN DAYS LATER FROM EUROPE.

The steamer Britannia, arrived in this port on Friday morning, in seventeen days from Liverpool.

The Anti-Corn Law League.—The Anti-Corn Law League commenced their winter campaign by holding a public meeting at Manchester on the 24th ult. The attendance was very large, the estimated number of persons present being no less than 5000. It was stated that the undivided attention of the League had been directed to the registries during the recess of ten weeks. Their efforts had been attended with triumphant success.

The Great Britain Steamship.—This vessel is at length released from her protracted confinement. The necessary alterations in the upper lock, leading from Cumberland basin into the float, having been made, she was removed from her moorings, on the sea banks, and proceeded majestically down the floating harbor to the entrance of the lock, and was brought safely through the lock into the Cumberland basin, where she will remain a few days to have the screw affixed, &c. It is then intended that she shall make one or two trial trips, after which she will proceed to London.

More Colliery Explosions.—Another explosion of fire damp has occurred at Wallsend, in a drift at the end of a "board." The board had been carried forward to a dyke, or trouble, the stratum of coal rising at this part some feet, and the drift was made by excavating the roof, to reach and continue the seam of coal. The underviewer going in with a candle, the gas fired, and he and another party were severely burnt, but no other injury took place. Another accident has occurred at Hetton colliery, and, indeed, explosions are almost of daily occurrence, though rarely so fatal as that at Haswell. An explosion of fire damp has taken place in a coalpit belonging to Mr. Darby, at the Five Ways, Rowley Regis. The number of persons at work at the time is understood to have been seventeen or eighteen, and of these no less than eleven have fallen victims.

Safe Return of Dr. Wolff.—"Constantinople, Oct. 17, 1844. I am happy to be enabled to state, on the best authority, that advices have been received of the arrival of Dr. Wolff at Meru, on his way to Teheran. Having thus crossed the frontier of Bokhara, his personal safety has been insured, and his return to the civilized world will be hailed with general satisfaction. Instructions of the most peremptory nature have been received from his government by Sir Stratford Canning, to obtain the immediate and unconditional payment of the sum of £2000, which the Turkish Government had acknowledged to be due to Sir Baldwin Walker.
London Morning Post.

The London Times of Nov. 4th says: "Our private letter from Constantinople of the 17th ult. states, that the Porte had made some important concessions to the foreign ambassadors, respecting the crul measures lately adopted with regard to the Greek residents, and the quarantine establishments, which had been again placed under the management of the sanatory board."

The power-loom weavers, at Manchester, are, at present, in a very unsettled state; many of the spinners having received at advance, the weavers contend that they also ought to be better remunerated.

The new act, granting to Manchester the privileges of a bonding port, under certain restrictions and regulations, has now fairly come into operation. The new Custom house has become tenanted, and business has commenced.

We have not had so good a harvest for years. Our wheat this harvest reaches 64 lbs. a bushel, which we believe is about the average weight in Essex and the best wheat growing counties in England.—*Welshman.*

Incendiary fires prevail in several counties in England.

A cargo of forty tons of live eels has been exported from the Shannon to London.

Two daring youths recently went to the top of the Nelson Pillar in Dublin, and stood on one leg on Nelson's head!

It is said that Miss Martineau has been much benefited by mesmerism.

Accounts from St. Petersburgh mention the great progress making daily, by steam navigation, in the Russian Empire.

The Limerick Chronicle states the amount of Father Mathew's debts at $5000.

The Berlin journals announce a great rise in the price of cotton goods in Prussia, and add that the manufactures in that country are in the most prosperous state.

IRELAND. *Subscription for Father Mathew.*—A movement has commenced to relieve Father Mathew from the pecuniary embarrassments produced by his sacrifices in promoting the cause of temperance. Lord Cloncurry has forwarded £50. The Cork Examiner contains a list of subscriptions, including £100 from the Earl of Arundel. Amongst the contributors in this list are two English clergymen of the Established church, and an Irish Unitarian clergyman. The Temperance societies in Cork and other parts of the South are making arrangements to co-operate. Before many weeks a fund amply sufficient to rescue the Rev. Mr. Mathew from his pecuniary engagements will have been obtained.

Mr. O'Connell has addressed Mr. James Haughton on the subscription for this gentleman.

"Father Mathew must be relieved from all his difficulties; brought on in the performance of that astonishing moral miracle, of which he has been, under Providence, the instrument. It would be the basest ingratitude in the world not to make him perfectly independent in pecuniary circumstances. I cannot be in Dublin sooner than about the 24th of November. The moment I arrive I will join you actively in arrangement for collecting the contributions. If in the interim, any committee be appointed, pray do me the favor of putting my name upon it. I will assist you as much as I can from this place, and will join you heartily the moment I arrive in Dublin, for the thing must be done."

FRANCE.—France is taking steps towards the emancipation of the negro slaves in her colonies. The governor of the island of Bourbon, in opening the session of the Colonial Council, announced the intention of making an experiment in the system of free labor; for this purpose laborers from China and the East Indies were to be hired.

Complaints are made that the English have seized the north point of Princes Island, on the western coast of Africa, a site which belongs to the Portuguese, under the pretence of establishing a coal depot. It is assumed that the real object is to blockade Gaboon in case of a collision with the French.

The Major General of the navy at Rochefort, had issued an order, forbidding the officers of the navy from wearing moustaches and long beards.

FRENCH AFRICA. *Algeria.*—There has been a sanguinary engagement between the French and a tribe of Kabyles, near Dellys. The tribes of that quarter had shown signs of hostile intentions. General Comman had traversed the country near Dellys, determined to chastise them. On the 17th ult., he met a large number of Kabyles, when, finding their numbers increasing, he ordered a retreat. The Kabyles pursued four hours, firing continually. The French loss is stated at fifty men killed and one hundred and seventy severely wounded, including twenty-five subalterns and seventeen officers. The number of Kabyles left on the field is stated to be six hundred.

General Bugeaud was about to repair in person to the scene with a reinforcement of five thousand men.

The Seramphore de Marseilles of the 29th ult., contains accounts from Algiers of the 26th. No intelligence had reached from the expedition which Marshal Bugeaud was leading against the Eastern Kabyles. It was, however, reported that he had experienced no resistance, but that he would not return to Algiers, until he should have completely pacified that part of the regency. The Moniteur Algerien of the 25th, publishes a report of the engagement of the 17th, near Dellys, in which the casualties of the Arabs are estimated at 326 killed and 550 wounded, and that those of the French at 26 killed and 150 wounded.

SWITZERLAND.—The Zurich Gazette announces, that "on the 24th ult., after a discussion which lasted from 8 o'clock in the morning till 7 o'clock in the evening, the Great Council of Lucerne resolved to recall the Jesuits, and to confide to them the education of the youth of the Canton. This grave resolution was adopted by a majority of 70 votes to 24."

PORTUGAL. *Lisbon.*—The Committees appointed to inquire into the conduct of Government during the late troubles have made a favorable report, and recommended a bill of indemnity.

A bill introduced into the Chamber of Peers, for the abolition of slavery in the Portuguese possessions in Asia, was opposed by Ministers, and rejected by a majority of 23 votes against 18.

A law passed the Cortes on the 23d ult. by which it was decreed that silver, in bars, henceforth should pay 1000 reis per marca, instead of 100, which it now pays; gold, 10,000 reis instead of 1000.

On the debate of the Chamber of Deputies on the measures of the Government during the suspension of the Constitution, Ministers had a majority of 48, in a house of 100 members. The Ministry is therefore secure, its Algerine acts having been sanctioned by the Cortes.

BELGIUM. *Opening of the Chambers.*—King Leopold opened the Belgian Chambers in person on the 22d ult. The King's Speech alluded mostly to local topics—such as railways and other public works—the discipline of the army, the balance of expenditure and revenue, and the satisfactory result of the harvest. It announced relations of cordiality between Belgium and foreign powers. It referred particularly to the German Zollverein Treaty, and postal communications between Belgium and Great Britain, on a basis more favorable to commerce.

The French papers exult that the Zollverein treaty will shut British goods from the markets of half Europe. It is said, that France, the Zollverein and Belgium, form an aggregate of sixty-five millions of people, whom their respective governments are now combining against the manufactures of England.

MOROCCO. *Abd-el-Kader and the Moors.*—A letter from Oran, of the 16th ult. mentions a report that the Moors had again attacked the French on the frontiers, and that Abd-el-Kader was in that direction, exciting the fanaticism of the tribes. The Spahis and a battalion of the 48th Regiment of the Line had accordingly marched on that day to reinforce the column of General Lamoriciere.

GREECE. *Athens.*—The King's *fete* was celebrated with the usual rejoicings. The Grand Cross of the Order of the Savior was conferred upon M. Metaxe. The discussions in the Chambers have been very warm.

INDIA.—The chief intelligence relates to disturbances in the southern Mahratta country, which has been some time in a disturbed state. Some of the malcontents seized two of the strong hill forts, where they hoisted the standard of revolt against the Raja of Kholapore. They consist chiefly of Arab troops, who placed themselves under some bold leaders, and bad defiance to the Raja and his allies. A force was sent by the British authorities to disperse them. It consisted of 50 artillerymen and troops, amounting to about 1200 men, under the command of Colonel Wallace, of the Madras army. An attack is said to have taken place on one of the forts, in which the rebels defended themselves stoutly with their long guns. Some soldiers were wounded on the side of the British, for the hill forts, from their position, are difficult of access. The British were subsequently firing and throwing shells into the first fort, which is situate about 25 miles from Belgaum. The other is 18 miles further off.

The Bombay Government was on the alert in making arrangements for having its disposable regiments ready for any emergency that might arise. Lieut. Colonel Wylie, of the 21st Bombay Native Infantry, who had taken his passage by the steamer, was ordered to stop and join his regiment.

The steamers were in Bombay harbor, under orders to be ready to remove troops at a moment's notice. Nothing serious was apprehended, but the Government is acting with prudence in being prepared to meet every difficulty.

There was considerable excitement in Bombay, relative to the approaching trial of Aloo Paroo, one of the heads of the Bunder gang, and who is accused of being involved in the burning of the Belvidere ship. His trial was fixed for the 7th of October. He had been arrested at Jinjeera, a small island eighty miles south of Bombay, where he lay concealed for some months, but he was surrendered by the Raja on the requisition of the Bombay Government.

The advantages of steamers being fully recognized at Bombay, several companies had been started for building steam-vessels for the coasting trade, &c.

An express arrived (just as our despatch was leaving) from Belgaum, with the following important intelligence:—

The Governor summoned the council to meet this afternoon at Paroll. The steamers are in readiness, and it is expected that some European troops will be sent off, as the Deputy Quartermaster-General of the army has been sent for to attend the Council. It is said that the company of artillery that lately went to Surat will be sent to Vingorla, in order to proceed from thence to Belgaum.

It is expected, notwithstanding, that the forts will be reduced before the Bombay troops arrive.

SWEDEN. *Stockholm.*—The affairs of Sweden begin to create a sensation in the political world. Letters from Stockholm state that the King of Sweden has demanded the authorisation to concede to a foreign power the Island of St. Bartholomew—as it was onerous rather than useful to the resources of the country. It has belonged to Sweden ever since 1784.

SERVIA.—The Augsburg Gazette states that a fresh attempt at revolt had taken place in Servia, but that it had been defeated by the energy of the Government. The object of the attempted insurrection was to restore to power the Obrenoweiz family.

RUSSIA. *St. Petersburgh, 27th Oct.*—A letter from St. Petersburgh of the 27th ult., states that the Imperial family continue to reside at Peterhoff, in great seclusion.

The latest letters received from St. Petersburgh, state that the Emperor Nicholas has been so violently affected by his grief, occasioned by the loss of the Grand Duchess Alexandra, that his health has been greatly shaken.

RUSSIA AND CIRCASSIA. *Tabriz, Sept. 22d.*—Letters from Tiflis, of the 12th of September, written by Armenian merchants established in Georgia, announces that the campaign of the Russians against the mountaineers of Daghestan is terminated for this year.

CHINA. *Canton.*—The news from China comes down to the beginning of August. Trade was dull at Canton, but extending itself to the newly opened ports.

From the Chinese papers, we learn that disturbances had again taken place at Canton. The English, last year, repaired the walls of the Company's garden, which had been broken down at the fire in 1842. They put on a gate, and were in the habit of walking, playing at quoits, and otherwise amusing themselves. On the 15th of July, the Chinese endeavored to force themselves into the garden, but were opposed. Upon this they threw brickbats, and broke down the gate, compelling the Englishmen to take refuge in a boat, in which they made their escape to the consulate. On the following evening, a party of Chinese went armed with brickbats, and attempted to take possession of the other garden. Resistance being offered, they commenced an indiscriminate attack upon all the foreigners who came within their reach. Several American gentlemen immediately armed themselves, and drove them from the front of the factories. Still continuing to throw brickbats, they were fired upon, and one man killed, and another wounded in the arm, which ended the affair for the day. The English and American Consuls applied to the Chinese authorities for a sufficient force to protect the factories, and a message was sent to the American man-of-war at the Bogue, to request assistance. Intelligence of the 21st informs us that no further rioting had taken place, nor was any likely to occur at present, though it was quite certain that the authorities at Canton were either unable or unwilling to adopt measures sufficiently vigorous to check the riotous disposition of the commonalty.

The Samarang has been fired by a French man-of-war. We have not been able to ascertain particulars, but we vouch for the truth of the report which has reached us. Captain Gere would do well were he to publish the facts of the case. Indeed, the French are everywhere offering indignity and insult to the British flag. Though we deprecate war, we cannot put up any longer with such insolence.
Bombay Courier.

TURKEY. *Constantinople.*—The late destructive fire in Peru is attributed to the fanaticism of the Turks, several houses which first fell a prey to the flames having been built upon the site of a former mosque, and over the grave of a Turkish saint.

EGYPT.—The following is from Alexandria, Oct. 6:—A great council has been held at Cairo, at which Ibrahim Said, Abbas Sherif, and Ahmet Pacha, with several other persons high in office, were present. A person in the service of the engineer Galli Bey, was accused of having betrayed to the English the plan of the new fortifications of this city; for which he was arrested, and afterwards expelled from the country. Some say he stole the original plan—others that he only furnished the English with a copy.

The proposals of the English respecting the transit to India were rejected by Mehemet Ali, who said that he would himself provide conveyance for a certain fixed tariff, but that the English should be at liberty, if they pleased, to have every convoy accompanied by their own conductor and postilions; but with respect to the rate of charges, he could not grant them any advantage above other nations. Mr. Bourne is now engaged in organizing the post in the interior.

General Intelligence.

NEW HAMPSHIRE.—The Concord Patriot, gives returns from all but three towns in New Hampshire. The vote stands: Polk 26,929, Clay 17,603; Polk's plurality 9,326. His majority over all others will be about 5000.

VERMONT.—The official canvass of the votes in Vermont, shows the whole number of votes for the Clay ticket to be 26,770, Polk, 18,041, Birney, 3,954, and 30 Scattering. Majority for Clay over Polk, 8,729.

TENNESSEE.—Official returns have been received from all the counties of Tennessee but eight, but the result is not decisively ascertained.

ARKANSAS.—From the complexion of the returns received from a few counties, there is no doubt that Arkansas has gone for Polk by a large majority, as was expected.

CONGRESSIONAL ELECTION.—The Governor and Council have appointed Monday, Dec. 23, for another trial for the choice of members of Congress in the 2d, 4th, 5th and 9th Districts.

MRS. POLK is perhaps the most accomplished lady that ever presided in the stately halls of the White House. Mrs. Polk has for some years been remarkable, not only for personal beauty, but for that greater charm, graceful manners, and a highly cultivated mind.

So remarks a Philadelphia neutral paper. But better than this, we are informed that Mrs. Polk is a worthy member of the church of Christ, (a Presbyterian,) of great benevolence, and highly esteemed by the religious community in which she resides.

Mr. Polk is a regular attendant upon the Presbyterian church, and a liberal supporter of the Gospel.

Mr. Polk has no children. George Washington, Thomas Jefferson, James Madison, and Andrew Jackson had no children. John Adams had one son, John Quincy, who also became President.—*N. Y. Observer.*

THE NATIVE AMERICANS held a meeting in Faneuil Hall, on Thursday evening. The hall was crowded. WM. S. DAMRELL, Esq. presided, assisted by a number of gentlemen as Vice Presidents and Secretaries. Several addresses were made and enthusiastically received. Resolutions were adopted, authorizing a Committee to report at an adjourned meeting to be held on the 29th inst. the names of candidates to be supported by the American Republicans of Boston, for the offices of Mayor and Aldermen, at the Municipal election, to take place on the 9th December.—*Atlas.*

THE SABBATH IN NEW YORK AND IN BOSTON.—There is a vast difference in the manner in which the Sabbath is observed in New York and in Boston, if we may rely on the statements of one well qualified to testify. At least twenty thousand people, says N. P. Willis, cross to Hoboken alone to pass the Sabbath in the fields—foreigners mostly, who have been in the habit of making it a holiday at home. There are four or five Sunday newspapers in New York, and Boston will not support one. There are German balls in various places in this city, on Sunday evening; and oyster-shops, and the drinking places in all directions in the suburbs have overflowing custom on that day.

THE ROMAN CATHOLIC CHURCH.—There were in this country, fifty years since, but 1 bishop and 25 priests of this denomination, with a few scattered churches. There are now 21 bishops and nearly 1000 priests, with 700 churches, and about 500 missionary stations. They have 48 academies, 21 ecclesiastical seminaries, 36 houses for religious women, and 26 orphan asylums. Their increase is at the ratio of nearly 100 per cent. every ten years, being, of course, largely aided by emigration. The increase of the general population is 34 per cent. There are two societies in Europe, whose principal object is to convert this country to the doctrines of their church, viz., the Leopold Foundation in Austria, and the Society of St. Charles Borromeo in Lyons. The latter transmitted to this country in 1840, $163,000, and in 1842, $177,000.—*Phil. North American.*

FROM PARA.—Captain Higgins, at New York, from Para, 30th Oct., states that during the elections at Bahia, some difficulty occurred between the different parties, and about twelve persons were killed. Several men-of-war had been ordered to Bahia, from Rio Janeiro, to quell the distrubances.—*Atlas.*

FROM ST. DOMINGO.—By the arrival of the brig Hayti, Captain Cutts, at New York, on Saturday evening from Port-au-Prince, information has been received that the Government remains perfectly quiet. The President arrived with an army of 5000 men from the North, on the 4th inst. The market is glutted with all kinds of American produce. Coffee very high and scarce, and the new crop comes in slowly. Very sickly among the shipping.—*Ib.*

LATER FROM RIO JANEIRO.—By the arrival of the barque Amelia, Mulholland, at New York, from Rio, Oct. 11th, we are informed that hostilities had ceased between the Buenos Ayreans and Montevideans. Business very inactive. The only American vessel of war in port was the frigate Raritan, to sail in three or four days for the River Plate.—*Id.*

A REBUKE.—A revolutionary soldier in the town of Lyndeborough, aged NINETY FOUR, regularly attends public worship, though living four miles from the house of God. What a comment upon those who in the vigor of life find it hard to attend at the most inconsiderable distance!—*Congregational Journal.*

FIRE IN DICKINSON COLLEGE.—A fire broke out in the Western building of Dickinson College, (Carlisle, Penn.) Tuesday noon last; when discovered it was spreading rapidly over the roof. It was stopped in time to prevent any great loss, except in the burning of some valuable articles in the Museum, collected by Professor Durbin, in Europe.—*N. Y. Tribune.*

DISASTROUS FIRE AT SARATOGA SPRINGS.—By an extra from the office of the Saratoga Republican, we learn that between 2 and 3 o'clock on Friday last, a fire broke out in a wooden building, on the east side of Broadway, which was entirely consumed, together with five other buildings, embracing altogether 14 tenements. The aggregate loss is estimated at $15,000, a part of which was covered by insurance.
Daily Atlas.

Summary.

The nominal debt of Texas is stated to be fourteen or fifteen millions of dollars. Very much of this is said to be for a bonus, and that five millions would refund all she has ever really received. If that country does not become annexed to this, what excellent cigar-lighters the scrip will make.

The Newburgh Gazette hoists the American flag. It advocates the abrogation of the naturalization laws altogether. So does the N. Y. American. The original American Republicans advocate the extension of the term of probation for foreigners to twenty-one years.

The Poles in this country have decided to commemorate the 29th of Nov. 1830, the day of their revolution. Poor, unhappy Poland! had she had such mountain fastnesses as Circassia, she would not now be the slave of the tyrant of the North. Every true lover of liberty will sympathize with the Poles, all the world over.

The returns of the votes of the citizens of New Hampshire on the question of abolishing Capital Punishment show the following result:—For abolition 10,687; against it 20,568; majority in favor of the gallows, 9,881.

The freight and packet boats on the main line of the Pennsylvania canal was taken off on the 15th inst., and the navigation closed for the season.

Acting Governor Bartley has issued his proclamation, appointing thanksgiving in Ohio, on Thursday, the 19th day of December.

The oldest meeting-house, says the Salem Observer, now standing in New England, and probably in the United States, is the Rev. Mr. Richardson's, in Hingham; being erected in 1680—164 years ago.

The heaviest abolition vote, in Pennsylvania, has been polled in the whig counties.

We understand that the keeper's house connected with the State Prison, in Providence, was set on fire last Saturday afternoon, by the lodgment of wadding on the roof, from the cannon fired near the prison for the special gratification of the convicts. The timely discovery of the fire only prevented the house, prison and jail from being consumed.

The Session of Congress, it may be well to remind our readers, begins on Monday week. Most of the members are doubtless already on their way to Washington. Mr. Adams, the distinguished ex-President and Representative from Massachusetts, reached New York on Wednesday morning, in excellent health.

In Chicago they will have two Thanksgiving days this year; their Mayor having appointed the 14th inst. for one, and Gov. Ford another on the 28th. As provisions are very low in that region, this looks reasonable enough.

Col. Hatch's correspondent, at Taunton, informs him by letter that the house of Hon. Marcus Morton was discovered to be on fire about 7 o'clock on Monday morning, but was extinguished before it had done much damage.

The Providence Transcript of Saturday states that 69,919 lbs. of poultry passed over the Stonington Railroad that day, all destined for Boston.

Two men named Fields with their two sons, residing in the north part of the Cherokee nation, went to their field for the purpose of putting out a fire on the prairie. The wind blowing very violently, the flames advanced with such speed, they were obliged to run for their lives, and three of them perished in the flames.
Cherokee Advocate.

Col. J. G. Watmough has resigned his place as Surveyor of the port of Philadelphia, and Thomas Cooper, Esq., has been appointed in his stead.

The steamboat Chieftain was snagged and sunk on Saturday morning at Choctaw Bend, in the Mississippi. Boat and cargo a total loss. She was bound from Cincinnati for New Orleans, heavily loaded. No lives lost.

The Governor General of the Dutch East India possessions died at Batavia on the 7th of August.

A gentleman having used some argument in favor of drinking, concluded with you know sir, drinking drives away care, and makes one forget what is disagreeable. Would you not allow a man to drink in that case? "Yes, sir," replied Johnson, "if he sat next to you."

The packet ship Siddons, at New York, from Liverpool, brought over one hundred tons of potatoes, and other ships on the way and loading will bring large quantities.

Died at Sandy Hill, N. Y. on the 13th inst., Mr. Jonathan Burr, in the 80th year of his age. He has left property worth about two millions.

Governor Porter, of Pennsylvania, has announced by official proclamation, the success of the Democratic Electoral Ticket. Another proclamation makes known the result of the Congressional election.

Mr. Sears of Duxbury, in company with three men, caught, on Wednesday last, a few miles from Plymouth Light, upwards of 3000 lbs. of codfish.

The Philadelphia North American states that three dollars a ton is now paid on coal from that port to Boston.

Governor Thomas has appointed the 12th day of December, as a day of Thanksgiving for Maryland.

Marriages.

In this city, Mr. Richard Nutter, to Miss Lucy Merritt; Mr. Simeon Hawkes, to Miss Mary S. Fowler; Mr. Ephraim B. Stanton, to Miss Dorothy B. Rollins; Mr. Daniel L. Perkins, to Miss Francis G. Ncurse; 17th inst. Mr. James H. Shepard, of West Cambridge, to Miss Cassendana F. W. Wing, of Boston; 20th inst. William G. Otis, of Lyme, N. H., to Miss A. C. Wood, daughter of R. Wood, Esq., of Hanover, N. H.; Mr. Edward E. Foley, to Miss Helena F. Lander; Mr. Charles G. Farnum, to Miss Mary B. Bodfish; on Sunday evening, Mr. Andrew Brown, to Miss Lydia Croel.

In North Weymouth, by Rev. Mr. Emery, Mr. Charles W. Raymond, to Miss Lucy A. Groyn.

In Braintree, on Wednesday evening, Nov. 20, by Rev. Dr. Storrs, Edward W. Wilder, of Dorchester, to Harriet Newell, daughter of Deacon Levi Thayer, of B.

In Sudbury, Oct. 30, by Rev. Josiah Ballard, Mr. Artemas J. Brooks, of Princeton, to Miss Sarah, daughter of Mr. Wm. Smith, Jr., of S. Also, Nov. 21, by Rev. J. Ballard, Mr. Aaron S. Thompson, of Princeton, to Miss Emoline, daughter of Mr. Levi Smith, of S.

In Brimfield, on Wednesday, 20th inst. by Rev. Mr. Partridge, Rev. Horace Day, of Middletown, Ct., to Miss Sarah R. Seaver, of Brimfield, and daughter of the late Heman Seaver, of Marlborough, Mass.

In Burlington, Nov. 18, by Rev. N. Richardson, Mr. Amos Hunt, of Haverhill, to Miss Clarissa Preston, of Cabot, Vt.

In Albany, on Thursday, 14th inst. by Rev. Duncan Kennedy, Alanson Abbe, M. D., of Boston, to Margaret C. Livingston, daughter of the late John D. P. Douw, of the former place.

In New York, on Wednesday last week, by Rev. Orville Dewey, Charles W. Clapp, junior editor of Boston Evening Gazette, to Miss Mary A. Foster, of Philadelphia.

Deaths.

In this city, Nov. 23, Mrs. Sarah P., wife of Simon Ruggles, aged 54; 18th inst. Mrs. Lydia B., wife of Alfred A. E. Gale, 26; Mary P. Thom, of Derry, N. H., 21.

In Sudbury, 21st inst. Miss Eliza F. Stearns, daughter of the late Rev. Charles Stearns, D. D., of Lincoln, 53.

In Winchester, N. H., Oct. 19th, Mrs. Jerusha Marsh, 102 years 1 day.

In Wolfborough, N. H., Mr. Simeon Stevens, a revolutionary pensioner, about 80.

In Deer Isle, Me. Mr. Joseph Sellers, 93.

In Hallowell, 16th inst. Mr. Thomas Davis, 85. He was a Frenchman by birth, and came to this country with Count de Grasse, to assist our countrymen in fighting the battle of Liberty.

In Augusta, Geo. Mr. Matthew Cochran, a soldier of the Revolution, 100.

On board brig Manhattan, Oct. 31, on the passage from New York to Apalachicola, Mr. David Richardson, of Boston, late of the firm of Whitmarsh & Richardson, of A., 26.

OBITUARY NOTICE.

In Leominister, Oct. 22, Hon. JONAS KENDALL, aged 87. When a fellow being descends to the tomb, who has closed a long life of useful labors, adorned by virtues and examples worthy of remembrance and imitation, the event should not be allowed to pass unnoticed. The late Mr. Kendall may be justly classed among our eminent citizens, having filled a large and useful space in public and private life, and discharged all the duties which devolved upon him, in a manner worthy of the parent, the patriot, and the christian. He was a native of Leominister, and entered upon life under the disadvantage of very limited mental cultivation; but his taste for reading and acquirement soon stored his mind with useful knowledge, and obviated the defects of early education. Indeed, in this particular, his life was an example worthy of imitation; for, amid the cares and labors of active business, his attainments in philosophy and mathematics placed him among the accomplished scholars of the day. The estimation in which his many good qualities were held is sufficiently attested by the fact, that he often served the town in public stations, was thirteen years a member of the different branches of the Legislature of the Commonwealth, and represented the North District of this county in the Congress of the United States from 1819 to 1821. While serving in that capacity, he espoused and maintained the great doctrine of protecting American labor, which has since so greatly agitated the country.

Mr. Kendall's life is an example of what may be accomplished by one having the endowment of good common sense, coupled with industrious persevering habits, and sustained by a prudent, just, and honorable course, resting for its basis upon sound, well-defined principles. From humble beginnings, he became, in the strictest sense of the term, the fabricator of his own fortune, rising from step to step as he acquired wisdom and experience, till he filled with honor to himself, and usefulness to the public, some of the highest places in the gift of his fellow citizens. When we add to these the high qualities, the shining virtues which adorned his character as a christian, we find concentrated in him those moral, mental, and religious traits, which constitute the excellence of the true New Englander, and give to our social condition a homogeneous character, and to our population a unity of purpose unknown elsewhere.

It is not the public life of Mr. Kendall, honorable as it was, which deserves most consideration—for the influence of his pure example in private life, his simple tastes, his serenity of mind, and social benignity was more strongly felt, and among his friends and neighbors constituted a charm of higher excellence. Horticulture was to him at all times an agreeable recreation, and the zeal with which he pursued it, strongly indicated the warm love which he felt for the great works of nature.

But the chief refuge of his leisure moments, and of old age, was in books. In them he found the solace which a thirst for knowledge craves, and the consolations which render the gradual descent of declining years easy and happy. He was long a member of the christian church—a believer in the christian revelation, buoyed up by the hope of that future bliss, which is the reward of a life well spent. Such is a brief, but imperfect outline of the life of Jonas Kendall, who was gathered to his fathers, full of years, and has left behind him a character, which it will be profitable to contemplate. In public life he equalled the highest expectations which had been formed of his intelligence, wisdom, and patriotism;—in private life, his amiable serenity of disposition, his various acquirements, his purity of character, the fidelity with which he discharged the duties of a husband, a parent, a neighbor and citizen, all combine to give a mild lustre to his name, which will not soon fade from the remembrance of those who knew him.—*Worcester Spy.*

Advertisements.

Prof. Edwards

WILL commence teaching the French Language in Miss Parker's Academy, 11 Pinckney street, on MONDAY next, December 2. Ladies wishing to avail themselves of his instruction at Miss P.'s Academy can do so without being otherwise connected with this establishment. 3w. Nov. 28.

Charlestown Female Seminary.

THE FORTY SECOND TERM of this Institution will commence on TUESDAY the third of December next, and continue seventeen weeks. Printed plans of the Seminary, containing particular information respecting it, will be furnished to all who apply, by letter or otherwise, to the subscriber, No. 84 Main street, Charlestown, or at the Seminary Buildings in Union and Lawrence streets, (one mile from Boston.) Application for rooms should be made soon.
ALBERT J. BELLOWS, for the Trustees.
Nov. 14. 3w.—*

Easton Academy.

THE PRESENT TERM commenced the 28th October. Pupils received any time during the term. Gentlemen in the city wishing to send their children into the country to school, will find this a favorable location, there being neither tavern nor store in the immediate vicinity. The distance from Boston is about two hours ride by a daily stage and railway.

The Principal acknowledges with gratitude the liberal patronage thus far extended to him, and solicits a continuance of it.

Parents wishing to place their children under the immediate care of the teachers, are invited to call and examine the regulations of the Boarding House and School. It is of the first importance that pupils should commence at the beginning of the term, since it will be necessary to class them; and all that enter at a later period will labor under the disadvantage of joining classes in advance of them, or the number of recitations will be so increased as to render the time for the daily examination of each far too short for the pupils' interest. Young gentlemen preparing for College, will receive particular attention.

Terms—There will be four terms in the year, of twelve weeks each.

Board—Washing and mending included, $2,00 per week.

Tuition—For low branches, $3,00 per term; for high branches, $4,50, do; for Languages, $5,40 do.

ISAAC PERKINS, Principal.

References:—Rev. Luther Sheldon, Rev. Paul Dean, Cyrus Lothrop, Esq., Hon. Howard Lothrop, Dr. Caleb Swan, Oakes Ames, Esq., Capt. Lincoln Drake, Easton. Jabez Ellis, Esq., Jonathan Ellis, Samuel J. Bird, Esq., Boston. 3w. Nov. 14.

Wheaton Female Seminary,

NORTON, MASS.

THE WINTER TERM of this Institution will commence on WEDNESDAY, DECEMBER 4, and continue fourteen weeks, under the care of Miss MARTHA C. SAWYER, as Principal.

TERMS.—Board, including washing and lights, $1,75 per week. Tuition in the English Branches, including Calisthenics and Vocal Music, $7,00 per term. Latin and Greek, $3,00, French, $4,00, Drawing, $3,00, Painting, $4,00 per term. Instrumental Music, $12,00 per term. $2,50 for the use of the instrument.

None are admitted under 13 years of age.

Tuition *gratuitous*, to daughters of ministers who may require it.

Application should be made immediately to
Nov. 7. 5w. L. M. WHEATON, Secretary.

Ipswich Female Seminary.

THIS Institution will commence its third term under the care of Rev. JOHN P. COWLES and MRS. EUNICE CALDWELL COWLES, on WEDNESDAY, December 4, and continue sixteen weeks.

TUITION in English studies, $7,00; including languages, $8,00; instruction on the Piano, with use of the instrument, $9,00 per quarter of 24 lessons.

BOARD, including washing and lights, $1,75 per week. Applications may be made to the Principals. 5w. n7.

Berlin Boarding School.

THE WINTER TERM will commence on the 18th of December next, and continue eleven weeks.

TUITION, Three Dollars.

A limited number of pupils is received into the family of the Teacher, subject at all times, to his supervision, and enjoying all the privileges of a family school.

Charges for pupils received by the year, $100, including washing, fuel, lights, &c. There will be a few vacancies at the close of the present term.

JOSIAH BRIDE.

Berlin, Nov. 21, 1844.

REFERENCES.—Hon. Samuel Hubbard, Dorchester—Chester Adams, Esq., Rev. Hubbard Winslow, Freeman Stow, Wm. A. Howe, Boston, S. A. Howland, Leonard Brigham, Worcester—Rev. Wm. A. Houghton, Northboro', Rev. J. Warren Cross, West Boylston—Orrey Taft, Providence—Rev. J. C. Brigham, D. D., New York City—George Whitney, New Orleans. 4w—*

Westminster Academy.

THE WINTER TERM of this popular Institution will commence on the LAST WEDNESDAY in the present month (Nov. 27,) under the care of the permanent instructor, MR. A. H. MERRIAM.

The increasing popularity of this school, indicated by the number of pupils during the past year, is the highest evidence we have that the advantages here offered for securing a good common education, as well as preparing candidates for college, are equal to those of any other similar institution in New England:—while the beauty of our village location, the salubrity of our climate, and the good moral and religious influence maintained over the minds of the pupils, make it a very desirable place for those who desire that the hearts of the young should be improved, as well as their minds instructed in useful knowledge.

TERMS.—Common English branches, $3,00 per quarter. Higher English branches, $3,50. Languages, $4,00. Extra charge for Drawing, Painting and Music.

Good board can be obtained in respectable families, from $1,25 to $1,75 per week.

S. S. SMITH, President of Trustees.
Westminster, Nov. 14, 1844. 3w.

Books for the Holidays,

THE largest assortment of Books, of pure character, and valuable instruction, combined with entertainment, and expressly prepared for *Children* and *Youth*, is furnished by the American Sunday School Union, and to be found at No. 5 CORNHILL,—at prices which cannot fail to suit. They are designed for Sabbath schools, individual and family reading, and for girls. Among several new and very superior publications, are Good—Better—Best. Flowers by the Wayside. The Bird Book. The North American Indians. The Martyr Missionary, &c. &c.

☞ Subscriptions are received for the new volume of Youth's Penny Gazette, commencing January 1, 1845, published every fortnight at 12½ cents a year per copy, when 24 copies are taken, and for the Sunday School Journal, 25 cents a year, published twice a month.

Nov. 28. WM. B. TAPPAN, Agent.

Elegant Miniature Volumes.

JUST PUBLISHED BY

GOULD, KENDALL & LINCOLN.

THE MOURNER'S CHAPLET.—An offering of sympathy for bereaved friends. Selected from American poets. Edited by John Keese.

THE ACTIVE CHRISTIAN. From the writings of John Harris, D. D.

THE FAMILY CIRCLE; its affections and pleasures. Edited by H. A. Graves.

THE FAMILY ALTAR; or, the duty, benefits and mode of conducting family worship.

PREPARING FOR PUBLICATION,

CRUDEN'S CONCORDANCE CONDENSED: a new and complete Concordance of the Holy Scriptures. By Alexander Cruden. Revised and re edited by Rev. David King.

The Concordance of Cruden stands unrivalled in the estimation of Theologians of all denominations, and leaves nothing to be desired in this department of biblical knowledge. The original work has been encumbered with a dictionary; now rendered obsolete by modern Bible dictionaries, embracing all recent discoveries and facts not known in the days of Cruden; the omission of these parts and the arranging of all references under the most obvious heads, with a slight abridgement of the quotations of Scripture texts, so condense the whole as to bring it within the compass of a moderate sized octavo volume, and at *one third of the price*, which cannot fail to render this edition the most desirable of any now offered to the public.

THE LIFE OF GODFREY WILLIAM VON LEIBNITZ. By John M. Mackie. On the basis of the German work of Dr. G. E. Guhrauer. Nov. 28.

New Tracts by Am. Tr. Society.

NO. 463. *The Mother of St. Augustine*—pp. 8. By Mrs. Rev. Austin Dickinson, New York City. After showing how much more interesting is fact than fiction, the history and character of the accomplished Monica is given, with all her anxieties, prayers and efforts for her wayward son, who became the author of "the Confessions" of his sin, and of the Augustinian system of Theology. From the whole are drawn motives to maternal fidelity and to faith in Christ.

No. 464. *Counsel to the Convicted*—pp. 4. By Rev. Miles P. Squier, Geneva, N. Y. Showing what true conviction for sin is, and directing the convicted sinner to God, renouncing his own righteousness and relying on Christ.

No. 465. *Believest Thou?* By Rev. Timothy Dwight, D. D. pp. 4. An eloquent appeal to a man who rejects the Bible, and pretends to believe in fate and hope for annihilation, addressed equally to the intellect and the heart.

No. 466. *The Way to Heaven.* By President Edwards—pp. 4. A plain and scriptural answer to the question, What must I do to be saved?

No. 467. *Lost Convictions.* By President Edwards—pp. 4. The danger of losing convictions for sin, with directions for avoiding such a state.

THE REFORMATION IN EUROPE, AND THE SPIRIT OF POPERY.

These two interesting new works, published by the American Tract Society, price 37½ and 50 cents, the latter ornamented with twelve beautiful illustrative engravings, are received with a favor which they richly merit. We copy the following just notice.

These are two most interesting and well-timed volumes. For general utility, and especially as introductory to more recondite and extensive researches upon the all important topics of the Great Western Antichristian Apostate Conspiracy against the Lord Jesus Christ and his Churches and his Disciples, they are far superior to any thing in our English theological literature. The first two and the last two chapters of "*the Reformation in Europe*" are exquisite delineations of the "Rise and Progress of the Corruptions of Christianity;" "The State of Europe at the beginning of the Reformation;" "Results of the Reformation;" and "Exposure of Misrepresentations." "*The Spirit of Popery*" condenses many of the most striking characteristics and evils of Romanism, enough to make all youth loathe its unutterable abominations, and strive for its downfall, and exult in its prospective overthrow. It is the highest duty of all christians to aid in the dissemination of these admirable volumes—and if parents and friends would give these two sterling volumes for a NEW YEAR'S REMEMBRANCER, instead of the merely gilded bauble, they would exemplify more of the patriotism that becomes Amerian citizens, and of the philanthropy and friendship which should be developed by protestants and christians.—*Ch. Intelligencer.*

The trustees of the Phillips fund, Andover, Mass., have ordered 1200 of the "Reformation in Europe" for the supply of every family in the town.

For sale at the TRACT DEPOSITORY, No. 28 Cornhill, Boston. 4w.n28. SETH BLISS, Agent.

Littell's Living Age

PRICE 12 1-2 CTS.

CONTENTS OF NO. XXIX.—NOV. 30, 1844.

THE Bible Defended against the Dean of York. Horace Walpole. Bribing English Chancellors. Passages in the Life of a Radical. Sir Francis Drake. Austria and Italy. A Visit to Caraccas. Commercial Relations of England with the World. All Hallows Eve in Wales. A Welsh Story. The India Rubber Tree. Emigration and its Principles:—Emigrate, Emigrate. Kohl's England and Wales. Reading Aloud. Scraps.

Published by T. H. CARTER & CO., 118½ Washington street. Nov. 28.

Beecher's Memoir.

THE Biographical Remains of Rev. George Beecher, late Pastor of a Church in Chillicothe, and formerly Pastor of a Church in Rochester, New York.

Just published—for sale by CROCKER & BREWSTER, 47 Washington street. Nov. 28.

Barnes' Job.

NOTES, critical, illustrative and practical, on the book of Job, with a new translation and an Introductory Dissertation, by Albert Barnes.

Just published, and for sale by BENJAMIN PERKINS, 100 Washington street. Nov. 28.

Temperance Almanac 1845

HAS just been published, and is for sale by ISAAC TOMPKINS, No. 9 Cornhill. The calculations are by that excellent astronomer and staunch cold water man, Benj. Greenleaf. The remaining pages are filled with excellent matter. A communication from a German clergyman in relation to the state of our cause in Germany, will be read with much interest. A poem, entitled "Water," which occupies one of its pages is alone worth the price of the Almanac. It is from the pen of G. S. Burleigh. The following is the first stanza of the poem. It is a perfect gem.

Life blood of the mighty earth,
Flowing from creation's birth;
Throbbing infinite and free,
In the heart-beat of the sea;
Pulsing down each river vein
Of the green enamelled plain;
Stealing up from deep repose,
Through the crimson bosomed rose;
Glorious thou in all thy forms,
Whether whirl'd in midnight storms,
Or by wavelets rock'd to rest
On the snow-white lily's breast.—*Temp. Jour.*

For sale in quantities to suit at this office; and when purchased by individuals or societies for distribution, a liberal discount will be made. The trade supplied upon reasonable terms.

ISAAC TOMPKINS, No. 9 Cornhill, Boston. Nov. 28.

New Games.

CHARACTERISTICS, an original Game by a Lady. Game of Master Rodbury and his Pupils.

Just published, and for sale by BENJAMIN PERKINS, 100 Washington street. Nov. 28.

Porter's Lectures.

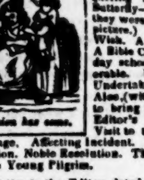
LECTURES on Homiletics and Preaching, and on Public Prayer; together with Sermons and Letters; by Ebenezer Porter, D. D., President of the Theological Seminary, Andover. Second edition.

For sale by CROCKER & BREWSTER, 47 Washington street. Nov. 28.

THE YOUTH'S COMPANION.

Published Weekly, by N. WILLIS, at the office of the Boston Recorder. Price $1 a year in adv.

CONTENTS OF NEXT WEEK'S NUMBER.


The Companion has come.

Second Universalist Church, (with a picture.) Early Adventures.—No. II. Little Chloe. Prayer Conquering Infidelity. The Butterfly—The Sun. For they were Fishers, (with a picture.) The Poor Boy's Wish. A letter to my Boy. A Bible Class Pupil. Sunday school Teaching Honorable. Finish what you Undertake. The Lion Alee, (with a picture.) How to bring up bad Children. Editor's Northern Tour. Visit to the State Prison. Youthful Courage. Affecting Incident. Try Again. My Home. Education. Noble Resolution. The Bite that could not Hurt. The Young Pilgrim.

Extract of a letter to the Editor, dated
YELLOW SPRINGS, Greene co., Ohio, June 11th, 1843.

"I have been highly pleased with the Companion the past year, and cannot bear the idea of parting with so excellent a friend."

Periodicals of Mass. S. S. Society.

THE WELL-SPRING.

THE WELL-SPRING is a weekly paper, designed especially for children and youth, edited by the SECRETARY of the Society. *It is to contain nothing unsuitable to be read on the Sabbath day.* The circulation of the Well Spring is over TWENTY THOUSAND copies, and there is reason to expect that the circulation, at the beginning of the year, will be increased to, at least THIRTY THOUSAND copies. The Sabbath schools, extensively in New England and New York, are taking from 20 to 275 copies each. Many schools have been *greatly increased in numbers and interest*, and several MORE THAN DOUBLED, *by means of the Well-Spring!!*

Says the report of the *Norfolk S. S. Society*, "To all the schools that do not take the WELL-SPRING, your committee would give it a cordial *recommendation.*"

Says an experienced teacher in *Hampden co.*, "I have been highly gratified in reading the Well Spring. With my own testimony I will give you that of two mothers in Israel, that it is decidedly the *best paper* for children we have ever had."

Says a superintendent in *Vermont*, "We find the Well-Spring in the hands of all, and it is exciting no small interest."

Says a lawyer in *Suffolk co.*, "I have read this little gem (the Well-Spring) regularly for some months past, and have never met with any thing so well calculated to interest and improve the young, while I think it may be profitably read by those of mature age."

Says the report of the *Berkshire S. S. Society*, "In one school, the attendance during the last winter was, by means of the Well-Spring, increased from a little over 100, to more than 250 constantly."

Says a gentleman in *Bristol co.*, "I esteem the Well-Spring so highly for the *real value* of its contents, and the able and attractive manner in which that value is exhibited, that I shall take pleasure in using what little influence I possess, in increasing the circulation of the coming volume, in this vicinity. It is so near perfection, for the object sought in my estimation, that I cannot even suggest an improvement."

These are only *specimens* of numerous similar testimonies of interest in the work.

TERMS.—When ordered from the Depository, No. 13 Cornhill, Boston. To a single subscriber, *payable in all cases in advance*, or on the *delivery of the first number*, 35 cents per annum; *three* copies to one address $1; *ten* to one address, $3, or 30 cents a copy; *twenty or upwards* to one address, 25 cents a copy. Bundles will be left wherever desired in the city.

From these terms there *can be no variation.* They are the *lowest* terms on which the paper can be furnished, in any quantities, to subscribers or even to *agents.*

When orders are made of *agents*, the subscribers must make their own arrangements with them, for the expense of transportation. Many of the agents find it necessary to charge subscribers five or ten cents a copy per year, above the subscription price, according to the expense and trouble of their agency.

THE CONGREGATIONAL VISITER.

THE CONGREGATIONAL VISITER is a *monthly* periodical, designed for parents, church members and Sabbath school teachers, and edited by the PUBLISHING COMMITTEE of the SOCIETY. Each number, the ensuing year, will contain an article for the S. S. *concert.* Although the Visiter is of the usual *dollar* periodicals of the day, yet the TERMS are *only* FIFTY CENTS per annum, payable in advance.

All orders for the WELL-SPRING and the VISITER, at Boston, and all remittances of money, should be made, *postage paid*, to C. C. DEAN,
Nov. 28. 3teow. Treas. of the Mass. S. S. Society.

Carter's Cheap Publications.

HISTORY of Church of Scotland, by the Rev. W. M. Hetherington. Price $1,50.

Chalmers on Natural Theology, 2 volumes. Price $1,00.

Scripture Narratives, illustrated and improved by the Rev. Joseph Belcher, D. D.

Missionary Labors and Scenes in Southern Africa, by Robert Moffat.

Connection of Sacred and Profane History: being a review of the Principal Events in the World, as they bear upon the State of Religion, by D. Davidson, 3 vols.

History of the Great Reformation in Germany, &c., by D'Aubigne.

Ancient History: Containing the History of the Egyptians, Medes, &c. &c., 4 vols. Price $2,00.

For sale by CHARLES TAPPAN, 114 Washington street. Nov. 21.

EXTENSIVE DRY GOODS ESTABLISHMENT AND CARPET WAREHOUSE.

HENRY PETTES & CO.,

224 Washington Street, Boston.

SELECTION OF

SILKS AND SHAWLS

FROM THE

GRAND NATIONAL EXHIBITION

OF THE

Manufactures of France

AT

PARIS.

NEW AND SPLENDID STYLES OF

CARPETING,

At very low Prices.

Superfine all wool Carpets at 75 cts. 200 P's Elegant

BRUSSELS CARPETS,

of the Latest London Patterns, selected expressly for our own sales.

Painted Carpets of all sizes.

H. PETTES & CO., having made very extensive arrangements for the *FALL TRADE*, are now prepared to offer their large and valuable stock of goods on very favorable terms, viz.—

RICH SILKS,

Of the latest styles and most rare and beautiful description,—in every VARIETY OF COLOR AND QUALITY—a large portion of them full yard wide. Especially designed for

Fashionable Walking Dresses, Evening Dresses, Rich Cloaks and Pelisses, Cardinals, and Misses' DRESSES.

45 Packages of rich goods for

DRESSES AND CLOAKS,

of every fashionable style.

IN SPLENDID SHAWLS,

H. P. & CO. are able to offer the most complete and perfect selection ever exhibited in this country,—consisting in part of

SUPERB LONG SHAWLS,

At Prices from $25 to $150 and $500. Colors, scarlet, white, blue, drab, green and black.

CASHMERE SHAWLS,

At Prices from $10 to $40, in ENTIRE NEW STYLES OF BORDERS AND COLORS. And also a complete assortment of

USEFUL AND COMFORTABLE SHAWLS,

At Prices from $1 to $25,—And 100 of the NEW STYLE of

PARIS MEDALION SHAWLS.

Since the extensive enlargement of our establishment the past winter, it has been, by universal acknowledgment, the leading DRY GOODS AND CARPET WAREHOUSE in the city. And our arrangements for the Autumn Trade are such as will fully sustain this reputation. Our goods are sold at

ONE FIXED PRICE,

And we pledge ourselves to sell a better and handsomer Silk, Shawl or Carpet, for the same money, than any other house.

HENRY PETTES & CO.,
224 Washington Street,
BOSTON.

Poetry.

FOR THE BOSTON RECORDER.

REMORSE.

It is not pain we need to fear,
Or poverty's pale blighting curse;
It is not sorrow's common tear—
Ah no—'tis something vastly worse.
The martyr in the flames hath sung—
The warrior smiled on battle ground—
The christian with rejoicing tongue,
Hath laid his mortal body down.
'Tis none, nor all life's woes but we
May calmly meet, and meekly bear—
May smile in death's last agony,
If in our hearts sweet peace we share.
But there's one curse, *remorse* by name,
Whose with'ring power no tongue can tell;—
The deathless worm that feeds the flame,
And makes the hottest part of hell.

Ashfield, October, 1844. D. F.

ABRAHAM DISMISSING HAGAR.

BY JOHN DOLE.

But, heaven, in mercy, gave my boy;—
Oh, when my bosom seem'd to swell
With the first thrill of love—the joy
Which words were all in vain to tell,
Then ceased my proud heart to rebel;
Then brighter scenes arose to view,
Till as I looked on Ishmael,
I learned to love his father too!
To Sarai now a child is born,
Though not a lovelier—and on me
Falls the wild storm of hate and scorn.
I did not curse the barren tree,
But I *would* curse her *now*;—May she—
Oh, no! my heart recalls the prayer,
Though 'tis her voice that speaks by thee,
To doom his death, and my despair!
No home except the desert den—
No shelter but the cold dark sky—
No track, no sign, no voice of men—
No fresh cool fountain murmuring nigh—
My boy! we wander forth to die.
But come! no ruth is in thy heart,
No love is glistening in his eye;
He must not bid us twice, "Depart."
O thou, who saw'st me when I fled
Of old from Sarai's threatening brow
Note thou the bitter tears I shed—
Behold the pangs that rend me now.
The stranger's, orphan's God art thou!
Do with me as thou wilt—I bow—
But save, oh save my guiltless child!

The Family Circle.

FRANK AND THE BEGGAR.

Many years ago there lived a poor, pious beggar, who had lost an arm and a leg; and who, to obtain a livelihood, was compelled to hobble about with a crutch, and seek the charity of those who knew him.

There were many bad boys who hated him. They would throw stones at him, and take away his bag, and call him shameful names.

He bore all this with patience; and generally said nothing except a simple prayer that God would forgive them.

There was one boy, however, who loved poor Abner, and who always did his best to keep his schoolmates from insulting him.

Very frequently he would give him back his bag, which the other boys had taken from him, brush off the dust they had thrown upon him, and lead him to his father's house, and make him as comfortable as he could.

The first thing he usually did, at such times, after the old man was seated, was to bring him a cup of water, pure and fresh from the spring.

This, poor Abner, always received with the warmest gratitude, and invariably said, when returning the cup, "The Lord will bless you for this, Frank."

Frank's father encouraged his son to do thus; and often left articles of clothing, and sometimes money, in a particular drawer, directing Frank to give them to the poor beggar.

Frank would sometimes get a book, and read to him by the half hour together; for Abner was almost blind as well as lame, and he loved to hear Frank read.

But Frank's companions used to laugh at him for setting so much by old Abner. "How is it?" said they, "if your father were not a rich man, one would think that old Abner was your uncle."

"I love him almost like an uncle," said Frank, "because he is a good man. He always makes me think of Lazarus, who lay at the rich man's gate; and when he dies, he, like Lazarus, will go to heaven; and surely I ought to love him."

He then repeated what Jesus Christ said to his disciples: "Whosoever shall give you a cup of water to drink, in my name, because you belong to Christ, verily I say unto you, he shall not lose his reward."—*Hints and Sketches.*

GOOD COMPANIONS.—Do not say you cannot find companions, excepting those who are idle and vicious. You can. There are many of your age, an acquaintance with whom would do you honor. If you will associate with such, you will derive much benefit from their society. But if you turn from them, and listen to the voice of the profane and wicked, unmindful alike of the abominations of friends and the words of heaven, you will hasten with rapid steps, into the vortex of sin and misery, and become miserable in life and more miserable in death.

"I'LL BE REVENGED."—So said a little boy to one of his companions, who lived in the same yard with himself. They had been playing marbles, and one of the boys supposed the other had stolen his marble. One disappeared, and he could not find it, so he charged the boy with stealing it. The boy denied it; said he had not seen it. But this did not satisfy the other boy, and he said to him in an angry tone, "I'll be revenged on you in some way." Thus they separated, the one filled with anger, the other with fear. The revengeful boy watched a convenient opportunity, and committed some petty depredation on his companion's toys.—*S. S. Treasury.*

NOTHING CAN BE FORGOTTEN.—It is a terrible thought to remember that nothing can be forgotten. Not an oath is uttered that does not continue to vibrate through all time in the wide spreading currents of sound. Not a prayer lisped that is not also to be found stamped on the laws of nature by the indelible seal of the Almighty's will.

Dean Swift says a woman may knit her stocking, but not her brow—she may darn her hose, but not her eyes—curl her hair, but not her lips—and thread her needle, but not the public streets.

TO A CHILD.

Never, my child, forget to pray,
What'er the business of the day;
If happy dreams have bless'd thy sleep,
If startling fears have made thee weep,
With holy thoughts begin the day,
And ne'er, my child, forget to pray.

Pray Him by whom the birds are fed,
To give to thee thy daily bread:
If wealth his bounty should bestow,
Praise Him from whom all blessings flow:
If He who gave should take away,
O ne'er, my child, forget to pray.

The time will come when thou wilt miss
A father's and a mother's kiss:
And then, my child, perchance you'll see
Some who in prayer ne'er bend the knee;
From such examples turn away,
And ne'er, my child, forget to pray.

Miscellaneous.

To the Editors of the Boston Recorder.

GENTLEMEN:—I send you an interesting letter from Rev. E. N. KIRK, on Phonography, a science and art to which you have yourself sufficiently attended to judge of its merits. The views of Mr. K. will I doubt not interest your readers, and I shall be pleased in another number of your valuable journal to furnish an answer to his concluding inquiry.

Yours for the truth, to be *done* as well as *spoken*,
S. P. ANDREWS.

PHONOGRAPHIC INSTITUTION, 21 School St., Boston.

BOSTON, July 17, 1844.

DEAR SIR:—I promised to continue my remarks on the merits of the Phonographic reform, proposed by Mr. Isaac Pitman, of Bath. As at present exhibited, it consists of two branches—the phonographic and phonotypic; the former being in fact only a more scientific and certain system of stenography than has been before invented; the latter, an attempt to change the orthography of the English language, (always, of course, by the good will of writers, printers and purchasers.) Of the stenographic branch little need here be said, as our object is now to examine the more important pretensions of

A rectified orthography, founded on the principle of making each letter the unvarying representative of one sound.

On this proposal, several questions may be stated.

I. *Should each sound in a spoken language be represented by one exclusive sign?*

We would answer this question by another precisely analogous; shall we go from Boston to New York by a direct road, or by a route which takes in the White Mountains of New Hampshire? Now the answer to that question must depend upon another; what is the object aimed at in travelling? If it is merely utilitarian, or in other words to be in New York instead of Boston, no one would hesitate to answer. But if it be to fatigue as many horses and spend as much money by the way as you can, or if the mere pleasure of travelling and not the getting to New York be the object, then let us have the nothern route.

The present English alphabet arose, with most others, from the Hebrew alphabet. We have no means of determining whether this expressed all the sounds which the ancient Israelites employed in speech. The probabilities are strong that the physiology of speech was too little understood at that period to make a perfect alphabet. And when we follow the streams of written and spoken language, through the Scenitic, Greek and Latin periods, we have no means of determining their adaptedness to one another, because the latter eludes our sight, to a great extent. But, supposing the alphabet in its earlier stages to have been precisely conformed to our present conception of a Normal alphabet, it is very certain that at present it is, as employed to represent the English language, the most anomalous thing in the republic of letters. We have referred however to the history of our alphabet, in order to destroy any remnant of respect it may receive from either a supposed sacredness of origin, or from a supposition that it was the result of the wisdom of our ancestors. So far as they were concerned, we have no evidence that a single letter was introduced or dropped, or its power changed, as the result of any deliberation, or any thorough consideration of the rationale of an alphabet. On the contrary, there is every reason to believe that the pronunciation and the writing went off into increasingly divergent channels, and that their changes were not made in reference to adapting the one to the other; so that we have now reached the Dead Sea of Barbarism in written language. In other words, no reason in the nature of the case can be given why an alphabet should not be a definite and complete representation to the eye of the sounds which address the ear. Our ancestors have sent us down something the very opposite of this, without a single reason to convince us that it should be so, or to remove our convictions that it should not be so.

Our second inquiry is;

II. *Should each representative of a sound bear the name of that sound?*

We see no reason against it, but an obvious reason for it, so far as it is practicable. That reason may be thus stated; if the power and name of the letter be identical, then the instant a beginner meets the letter and sounds its name with which he has become familiar, he has no second process to pass through, to reach the power. And why should he have, any more than for every three steps forward, we should take one backward? There are indeed some such letters as the mutes and semi-vowels which will require a vocal addition. But that should be so simple and uniform, as to diminish to the last degree its embarassing influence in passing from the name to the power.

III. *Should we change the present orthography of the English language?*

This is a very different question from the first, although involving it; for we might believe it desirable to have a perfect alphabet, in itself considered, and undesirable, all things considered. This point may not have met sufficient attention from reformers. A tumor on the body is pronounced a tumor, and yet it might be better to live with it, than to die in the process of excision. In order to bring the matter fairly before us, let us imagine that we were now commencing *de novo* to form a written representation of the English language, because every one is convinced that something ought to be done in the matter. Three candidates present themselves, with their respective systems before a committee of literary men.

The first recommends that we retain the orthography of the language, on account of the obviously numerous inconveniences, which must result from attempting to alter that; but that the change be in bringing the spoken language to correspond with the written language. "Nonsense, nonsense!" cries out the whole company of examiners. "Nonsense, nonsense!" is echoed in thunder from the eastward of the "disputed territory," to the westernmost log cabin in Texas. And if any one doubts the absurdity of the proposal, let him think for a moment of bringing all the terminal oughs of our language under one sound, say that of *plough*. Then a man has a very severe *cow*, (cough) and as if that was not *enow*, (enough) the *trow*, (trough) which he *bowt* (bought) for the *dow*, (dough) was so *row*, (rough) and left the bread so *tow*, (tough) that he *sowt* (sought) *throw* (through) the whole town. But his pains *browt* (brought) him *nowt*, (nought) but labor *frowt* (frought) with vexation against which he *fowt* (fought) in vain.

Will the people ever talk so? Never, never. That candidate may then withdraw. The next appears and offers a language in which out of 50,000 words, 49,950 are spoken one way, and written another; and in which for forty sounds, there are 26 visible representatives; and as if that were not absurd enough, three of these characters are useless, and the others are used in the most unmeaning, perplexing, outlaw manner conceivable. One poor little a is seen sometime standing perfectly unnoticed, (as in *broad*,) and then he has to do the work of *ah*, and *aw* and *at*; and sometimes three great lounging fellows, ugh, stand by his side doing nothing, as in our beautiful word *slaughter*. "Out, out with such barbarism," exclaims each member of the commission. But rejoins the reformer, the very same objection lies against the language you are now employing. Admitted, they say; but that is only on account of the great difficulties in the way of effecting a change.

Now that is just the admission we want. And believing it to be all that can be said in favor of our present written language, we pass to consider the claims of the third candidate. He says that deeming it a hundred fold easier for literary men to change the written, than the spoken language; and believing that changes in pronunciation must be gradually taking place in every language by the influence of physical and moral causes; and further believing that immense advantages would result from having the written and spoken languages exact representatives of one another, he proposes to the learned commission to form an alphabet in which one sign should stand the sole representative of each sound, and that so far as may be, the sound be the only name of the sign.

The commission then ask for the advantages of his system, which he states as follows.

ADVANTAGES OF SUBSTITUTING A PURELY REPRESENTATIVE ALPHABET AND ORTHOGRAPHY.

1. *As an enterprise of philanthropy*, its benefits will be experienced in many ways and by many classes. We are now legislating for unborn millions, and deciding the question whether they shall be subjected to walk into the temple of knowledge while their feet are yet tender, over rough rocks, broken glass, and bogs, because we enjoyed that discipline; or whether they may go in a plain, straight, smooth path into the art and mystery of reading. I have no desire to diminish any portion of mental exercise which goes to mature the faculties; but I seriously believe that the human mind is retarded in its progress by the barbarous treatment to which it is subjected in the first steps of acquiring knowledge. The mechanical process of learning to read ought to be made as easy as possible to the tender mind of a child; let the work of mental discipline by grappling with crooked things and contradictory things and false things come later, if it must ever come. If there be any advantage to us in possessing the ability to read, then it would be advantageous to all that have not that attainment, to acquire it. And he who diminishes the difficulties of making that attainment is to many virtually a second inventor of the press. There are millions who now stand just in that position, that if things continue as they are, they will never learn to read; but if a simpler, readier process be universally introduced in their day, will make this attainment. An adult of ordinary memory could learn to attach the proper sound to each sign so as never to forget it, (calculating the time consumed in repeating and combining it with other sounds) in ten minutes. So that if there are 60 sounds in all the written languages of the earth, and he could pronounce them all, in ten hours he could learn to read, that is pronounce the words of any language in the world, if printed phonographically. This is sober truth. And not to press it into what some may deem the regions of extravagance; in seven hours an adult of ordinary memory could learn to read a phonographically printed book in the English tongue. This fact ought to arrest the attention of philanthropists, of missionaries, of the teachers of emancipated slaves, and others similarly employed. I say unqualifiedly that he who publishes a good book in phonotype, and teaches the now uneducated class to read it, is a public benefactor, even if it is never adopted by the higher classes. Suppose that book to be the Bible, and let it and the phonetic school master go through the middle, southern, and southwestern states of this country, amid our own uneducated population and the uneducated emigrants, and he will do an immeasurable good.

It has likewise important bearings upon that increased acquaintance with each other by the nations of the earth, which is to promote the charity and diminish the hostility and cruelty of the human race. Suppose the facility of acquiring the English language thus diminished to foreigners, what stores of moral and religious instruction, (such as are found in no other language), would be opened so much more fully to them! It must not however be supposed that in presenting this consideration we overlook the fact that, enabling a foreigner merely to read our language is not doing as much for him as it is for a native. In the case of the former we only facilitate his acquisition of the language; and for the latter we effectually break down a barrier by which the mind has been kept from communing with the writers of his own tongue.

I will trouble you with only one more communication.

Yours truly, EDWARD N. KIRK.

WONDERFUL IMPROVEMENTS.

The following from N. P. Willis, in the New Mirror, we commend especially to our young friends, who are fond of the mechanical arts.

'The improvements in printing presses within the last ten or fifteen years are probably far less remarkable than some other progresses of mechanic invention, yet they are wonderful enough to use up quite as much curiosity as it is comfortable to find epithets for, in a day. The difference between the old Ramage press, and the steam-miracle in our present office, is peculiarly impressive to ourself. There is a small bar of iron in this press which fulfils precisely the same destiny to which we were at one time devoted. We were considered in an exemplary line of life while performing exactly its office—that of inking the type—during a long year of disgust with Latin—(when a sensible papa took us at our word, and allowed us to prefer a trade to a satchel!)

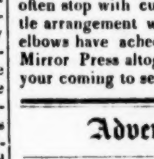
The ink was in those days kept in a wooden box, and, with two stuffed leather balls, a boy or man, beside the press, distributed it over the face of the type, while the pressman was fixing the sheet for the impression. We remember *balling* an edition of 'Watts's Psalms and Hymns,' which it took weeks to print, and, by the same *token*, there are lines in that good book of which we caught glimpses on the 'frisket,' that, to this day, go to the tune we played with the ink-balls while conning them over! Reviving ambition sent us back to school, however, and invention soon after superseded the ink-boy's elbows, (encumbered with a stomach,) by a bit of machinery that neither required to be fed, nor committed verses to memory while inking the type! This getting rid of the *boy* was the peculiarity of the *Smith* press, and then followed the *Napier* press, which dispensed with the *man*, and needed only the tending of two girls or boys; and now (thanks to Mr. Hoe,) we have a steam-press, which *puts up three iron fingers for a sheet of white paper, pulls it down into its bosom, gives it a squeeze that makes an impression, and then lays it on the palm of an iron hand which deposits it evenly on a heap—at the rate of two thousand an hour!* We often stop with curiosity to look at the little arrangement which does the work our elbows have ached with, and we think the Mirror Press altogether is a sight worth your coming to see, dear reader!

Advertisements.

NEW-YEAR'S GIFT.

A FAMILY PAPER,

Devoted to Piety, Morality, Brotherly Love,—No Sectarianism—No Controversy.



THE YOUTH'S COMPANION is published *every week*, by N. WILLIS, at No. 11 Cornhill, Boston. It has been printed upwards of seventeen years, and is the largest juvenile paper published, containing twice as much matter as some that are offered at a lower rate. Price one dollar a year—six copies for five dollars.

THE COMPANION is adapted to the taste of all Evangelical denominations, and has been recommended by Editors of *Congregational, Presbyterian, Episcopal, Baptist, Methodist, Political*, and *Mercantile* papers.

THE COMPANION is intended to convey Religious and Moral Instruction, in a manner the most interesting and impressive to Youth and Children. The articles it contains are mostly in the narrative form, and are generally classed under the following heads:—*Narrative, Religion, Morality, History, Obituary, Benevolence, Natural History, Biography, The Nursery, The Sabbath School, Editorial, Variety, Poetry.* Many of these articles are illustrated by Pictures.

The YOUTH'S COMPANION is often used in *Sabbath Schools.* The Teachers find in almost every number something suitable to be read to their scholars, which furnishes them with the groundwork for remarks. It is also proper to be read by the scholars during the week, and circulated among them, like Library books.

No Advertisements, and nothing Sectarian or Controversial, are admitted into the Companion.

Letters from *Subscribers* state, that Children are so anxious to receive the COMPANION, that they often do extra work, and deny themselves luxuries, in order to have it continued to them.

Terms of the Youth's Companion.

A single copy, $1 a year in advance.
Six copies for $5 " " } To one Address.
25 copies, 80 cents per copy " "
50 do. 75 do. " "
100 do. 50 do. " "

Quintilian.

M. FABII QUINTILIANI de Institutione Oratoria Libri Duo. Ex editione, by G. L. Spalding. Accedunt Notæ. Cura C. K. Dillaway. Also for sale, Dillaway's Latin Classics. 1. Cicero de Senectute et de Amicitia. Accedunt Notæ Anglicæ. Cura C. K. Dillaway. 2. Cicero de Officiis. 3. and 4. Cicero de Oratori. 5. P. Terenti Afri Andria Adelphique. 6. C. Corneli Taciti Germania, Agricola et de Oratibus Dialogus. 7. and 8. M. T. Ciceronis Tusculanarum Quæstionum Libri Quinque. 9. M. Accii Planti Amphitruo et Aulularia.
For sale by *CHARLES TAPPAN*, 114 Washington street. Nov. 21.

Reformation in Europe.

THE History of the Reformation in Europe, with a Chronology of the Reformation.
Meditations and Contemplations among the Tombs, by Rev. James Hervey. New edition.
A Commentary on St. Paul's Epistle to the Galatians, by Martin Luther.
Sermons not before published, on various practical subjects, by the late Dr. Griffin.
Mind amongst the Spindles. A Miscellany wholly composed by the Factory Girls of Lowell.
Just published, and for sale by *BENJAMIN PERKINS*, 100 Washington street. Nov. 21.

Good—Better—Best,

OR the Three Ways of Making a Happy World. 281 pages 18mo., with a fine lithographic frontispiece. Price 45 cents—in muslin 50 cents. Written for the American Sunday School Union and just published at their Depository, No. 5 Cornhill, Boston.
☞ Several new and very superior Books, from the Society's Press, appropriate as *Gifts*, and valuable also for Sabbath School Libraries, Families, &c., are to be had as above, at the usual low prices.
Nov. 21. WM. B. TAPPAN, Agent.

Defence of the Missionaries.

A LETTER from the Missionaries at Constantinople, in reply to charges by Rev. Horatio Southgate.
Just published by *CROCKER & BREWSTER*, 47 Washington street. Nov. 21.

Barnes' Notes on Job.

NOTES, critical, illustrative and practical, on the book of Job, with a new translation and an Introductory Dissertation, by Albert Barnes, in 2 vols. 12mo.
Just published, for sale by *CROCKER & BREWSTER*, 47 Washington street. Nov. 21.

Juvenile Annuals, 1845.

PUBLISHED by T. H. CARTER & CO., 118½ Washington street, viz.—
Boy's and Girl's Annual; Youth's Keepsake; Annualette; Child's Gem; Saint Nicholas's Gift; Little Keepsake; Little Gift.
Also—New Stories for Little Boys; New Stories for Little Girls.
Also—The House-keeper's Annual. They are now ready, and are offered at very low prices.
3w. Nov. 21.

The Family Altar:

OR the Duty, Benefits, and Mode of conducting Family Worship. With Remarks on the Various Parts of Prayer.

"Come! 'tis the hour of prayer!
At morn, at night, in gladness or in grief—
Surround the throne of grace; there seek relief,
Or pay your free and grateful homage there."

126 pp. 32mo. gilt edges, and beautifully ornamented covers.
CONTENTS. Chapter I. *Design of the Family Organization.* A help in accomplishing our wishes in regard to ourselves and others—Divides our sorrows and our joys by sympathetic emotions—Eminently adapted to religion—Full benefits of this organization cannot be accomplished without the aid of family worship.
Chapter II. *The Duty of Family Worship.* Some important means of grace and outward observances plainly implied in the word of God, for which we have no express command—Not the manner of the Scriptures to command a thing already in existence—So with prayer, they do not specify—The example of Abraham, and other holy men—Example of Christ—Reasonableness of family worship—Most proper way of teaching children religion—Duty of having an altar in every dwelling.
Chapter III. *The Benefits of Family Worship.* The most important means of propagating piety to posterity—Family worship makes home happy—An ordinance which God has often blessed to the saving of souls—The irreligion of parents may prove the condemnation of their children—Contrast of a family which worships God, and one which worships him not—Lines by Burns.
Chapter IV. *The Objections to Family Worship Considered.* We never saw the advantages of family worship—A dull service—Want of time—Our family is small—Should meet with opposition from some in the family—I pray with my family on the Sabbath—No ability to pray in the family—Prayer the gift of the Holy Spirit—Fear of ridicule—Lines by Milton.
Chapter V. *Directions for the Due Performance of Family Worship.* Every head of a family should consider himself its minister and priest—A preparation of mind necessary. *Singing*—Sacred music should be a branch of religious education—The Scriptures enjoin upon all to sing. *Reading the Scriptures*—What course to pursue—Specimen of a commentary in reading—Questions and answers. *Prayer*—The most important part of family worship—Prayer should be minute—Proper subjects to be mentioned—Children—Servants—Family sins—Wants—Friends—Mercies—A lovely sight.
REMARKS ON THE VARIOUS PARTS OF PRAYER.
Invocation, Adoration, Confession, Petition, Pleading, Thanksgiving, Blessing, Amen or Conclusion; An Analysis of Prayer; The Matter of Prayer; The Method of Prayer; Expressions in Prayer; The Voice in Prayer; A Morning Family Prayer; An Evening Family Prayer; A Prayer in the Language of Scripture.
Just published, by *GOULD, KENDALL & LINCOLN*, 59 Washington street. Nov. 21.

Lord Eldon. *American Edition.*

THE Public and Private Life of Lord Chancellor Eldon, with selections from his correspondence, by Horace Twiss, Esq., 2 vols. octavo.
The Illustrated book of Christian Ballads and other Poems, edited by the Rev. Rufus W. Griswold.
The United States Almanac, or complete Ephemerics for the year 1845.
Just published, and for sale by *BENJAMIN PERKINS*, 100 Washington street. Nov. 21.

MRS. HEMANS' WORKS ILLUSTRATED.
The complete Works of Mrs. Hemans, reprinted entire from the last English edition; edited by her sister; in 2 vols. 16mo.
Just published, and for sale by *CROCKER & BREWSTER*, 47 Washington street. Nov. 14.

A BOOK FOR EVERY SABBATH SCHOOL TEACHER.

NEWCOMB'S "Four Pillars." Also,
The Useful Christian, a Memoir of Thomas Cranfield and Banvard's Topical Question Book, at reduced prices, at WILDER & CO'S., 72 State street.
Also, as above—Rosenmuler on the New Testament.
U. S. Gazetteer, latest and best edition.
Back vols. of the Biblical Repository.
New Englander and Christian Spectator. tf. Nov. 21.

FOREIGN CONSPIRACY AGAINST THE LIBERTIES OF THE UNITED STATES.

THE numbers of Brutus, originally published in the New York Observer, revised and corrected, with Notes, by the author.

—— Oft fire is without smoke,
And peril without show. *Spencer.*

Published by *CROCKER & BREWSTER*, 47 Washington street. Nov. 21.

THE AMERICAN HOUSE CARPENTER.
A Treatise on Architecture, Cornices, and Mouldings, Framing, Doors, Windows and Stairs, together with the most important principles of practical Geometry, by R. G. Hatfield, Architect—illustrated by more than 300 engravings.
Just received at *CROCKER & BREWSTER'S*, 47 Washington street. Nov. 14.

MARY HOWITT'S PICTURE AND VERSE BOOK. The Child's Picture and Verse Book, commonly called Otto Speckter's Fable Book. Translated from the original German, by Mary Howitt. Illustrated with 100 engravings.
Just published—for sale by *CROCKER & BREWSTER*, 47 Washington street. Nov. 21.

BERTINI'S METHOD FOR THE PIANO FORTE. The best work for that instrument ever published. This is the standard method in Europe. American edition. Published and for sale, wholesale and retail, by E. H. WADE, 197 Washington street. o17.

NEW CARPETING.
JOHN GULLIVER,
IN CHAMBERS OVER 313, 315, 317 AND 318 WASHINGTON STREET,
HAS RECEIVED A LARGE INVOICE OF
BRUSSELS CARPETING,

just imported via New York and the steamer Caledonia. The patterns are all *new*, and extremely *beautiful*. Those who are in pursuit of the best and richest article to be found, are invited to give them an early examination.
J. G. has three spacious rooms heavily stocked with *Carpeting* of every description and quality, which may be required from the Kitchen to the most splendid Drawing Room; and expending less for rent and display than is sometimes done, he will sell at *moderate prices*,—and at *fixed prices*,—except to Clergymen on small salaries—feeble Churches and charitable Institutions, to all of whom a discount will be made. tf. Oct. 24.

PIANO FORTE WAREHOUSE,
LATE 84, NOW NO. 96 COURT STREET, BOSTON.

EDWARD HARPER respectfully gives notice that he is now manufacturing at his Warehouse, No. 96 Court street, Superior Rosewood and Mahogany Piano Fortes, of style, finish and action, which defy competition.
He would also give notice that he has made recent improvements in the Iron Frame, by which greater strength and durability is obtained, and he will warrant them to stand in tune much longer than any other instrument made in this city. E. H. will pledge himself to all who purchase at his Warehouse who live in this city or neighborhood, to keep their instruments in tune five years, *free of expense*.
All instruments will be warranted equal, if not superior to any made in this or any other city, and *first rate* instruments will be sold upon as reasonable terms as any other maker; and if any instrument does not prove as good as it is represented, it will be made so, or the money refunded to the purchaser.
Orders from the country respectfully solicited.
Iely. July 5.

SUGAR COATED IMPROVED
Indian Vegetable Pills,
—FOR—
Consumption, Colds, Rheumatism, Dyspepsia and Fevers.

☞ I took a severe cold this fall, which settled in my limbs and brought on the Rheumatism, accompanied with severe pains and a bad Cough, which obliged me to give up my business; I tried many remedies without any relief, until I procured a box of Dr. Smith's Sugar Coated Indian Vegetable Pills, which, I am happy to say, immediately relieved me, and enabled me, in three days, to return to my business. I am now entirely well.
E. F. HILL, 386 Washington street.
Boston, Nov. 4, 1844.
The directions and treatment of the diseases, accompany every box. Price 25 cents per box.
No "Sugar Coated Pills" can be genuine without the signature of the sole inventor, G. BENJAMIN SMITH, M. D., President of the New York College of Health, upon every box. Office devoted exclusively to the sale of this medicine, 179 GREENWICH STREET, New York, and No. 2 WATER STREET, Boston.
For sale in all the villages and towns in the New England states.
N. B.—No travelling pedlars are allowed to sell these Pills. 3m. Nov. 21.

Ladies' Dresses Dyed for $1 Only!
AT THE
MALDEN FANCY DYE HOUSE,
OFFICE NO. 70 CORNHILL, FIRST DOOR FROM COURT STREET, BOSTON.

THE PROPRIETORS of this establishment continue the business of DYEING and CLEANSING, in all its various Branches. They have in their employ the *Best Dyers* and *Finishers* that the country affords, and feel confidence in warranting entire satisfaction.
☞ *Carpets, Rugs, Blankets, Quilts* and *Curtains*, Cleansed and Finished in the best possible manner.
MERINO and other kinds of SHAWLS, Dyed or Cleansed in most perfect manner, and the Fringes Crimped like new.
GENTLEMEN'S GARMENTS of all descriptions, Dyed and Cleansed whole, with the original style of Dressing:—Dress and Frock Coats $1, and Pantaloons 50 cents only.
MILITARY GARMENTS Dyed and Cleansed in a superior style.
STRAW BONNETS Dyed and Pressed for only 25 cents; LEGHORN HATS, 37½ cents.
All Prices as Low as at any other establishment whatever, and satisfaction given or no charge made. 6m. May 23.

WEST END TEA STORE.
89 CAMBRIDGE ST., CORNER BLOSSOM ST.

FORBES & HOWE would respectfully inform their friends and the public, that they have on hand and for sale, a new and choice selection of
BEST FAMILY GROCERIES.
Having succeeded beyond our own expectations in suiting those who have bought of us this useful beverage, we would again call the attention of the public to our large and choice selection of TEAS,—among which we offer different qualities of the following kinds, viz., Old Hyson, Young Hyson, Imperial, Gunpowder, Gokes, Orange Pecco, Flowery Pecco, Oolong, Ningyong, Caper, Pouchong, and Souchong. Also, Raw, Roasted and Ground Coffee, Chocolate, Cocoa, Shells, &c. Foreign and Domestic Fruits of all kinds. It is our intention to sell as cheap, and keep as full an assortment, and as good articles, as can be found in the city; and hope, by strict personal attention to business, to share largely in the patronage of our friends and the public.
N. B. This Store is conducted on strict temperance principles.
Sept. 19. 3m. DANIEL FORBES, FREEMAN E. HOWE.

Swan's Primary School Reading Books.

THE PRIMARY SCHOOL READER, Part 1;
THE PRIMARY SCHOOL READER, Part 2;
THE PRIMARY SCHOOL READER, Part 3.

THIS series of books, completed a few months since, has already been introduced into the public schools of Charlestown, Cambridge, Roxbury, Springfield, Dorchester, Dedham, and many other towns. The third part is used in the grammar schools of this city.
Also, just published,
THE GRAMMAR SCHOOL READER, by William D. Swan, Principal of the Mayhew Grammar School, Boston.
Extracts from the Records of the School Committee, Roxbury.
"In School Committee, Roxbury, Sept. 23, 1844, Ordered, that Swan's Grammar School Reader take the place of Worcester's Third Part in the public Schools of this town.
Attest: JOSHUA SEAVER, Secretary."
Published and for sale by LITTLE & BROWN, 112 Washington street. tf. Oct. 10.

The New Englander.

E. P. PEABODY, 13 West street, is publisher of the New-Englander, and will furnish the work to subscribers, and to Booksellers and agents. The subscribers, who were furnished with Vol. 1, by Wilder & Co., whose agency has ceased, will confer a favor by informing E. P. Peabody how they will have the work forwarded to them hereafter. The first number of Vol. 2, will be forwarded by mail in some instances, perhaps when the subscribers may have expected to receive them by private conveyance. eowtf. Jan. 11.

Boston Tea Company.

TEAS, *IN FAMILY BOXES*, containing from 2 to 20 lbs. From 25 Cents to 87½ Cents per Pound.
COFFEE! *RAW, ROASTED AND GROUND.*
☞ 54 COURT STREET, OPPOSITE THE HEAD OF BRATTLE STREET. n7.

DENTAL SURGERY.
DR. PERKINS, SURGEON DENTIST,

WOULD inform his friends and the public, that he has removed to No. 3 WINTER STREET, (corner of Washington street) where he will be happy to attend to the various branches of his profession, such as setting Mineral Teeth on Pivot, Gold Plate and Paladium, with or without false gums, upon the principle of Capillary Attraction and Atmospheric Pressure, without springs or clasps, (which are very liable to injure the natural teeth) so as to be firm and serviceable.
Dr. P. would call the attention of those suffering from TOOTHACHE to *his new method of filling teeth* that ache,—he relieves the pain in a few minutes, and then fills the tooth so as to be firm and useful. If those requiring such operations will call upon him he will explain to them his method of filling such teeth, and also refer them to many of his patrons who have been benefited by his mode of practice. Teeth partially decayed *filled with gold, so as to arrest the progress of decay* and be made serviceable during life. Particular attention paid to the Teeth of Children at the period of Second Dentition, when much may be done to give *order, symmetry and beauty to the teeth*, and prevent subsequent decay and pain.
☞ Dr. P., having had several years experience in his profession, *and having reduced his charges from 25 to 50 per cent.*, feels confident of giving entire satisfaction. To those unacquainted with him professionally the best of reference will be given.
All operations warranted. *A liberal discount always made to those in moderate circumstances.* 1y. Nov. 7.

REMOVAL.

H. J. HOLBROOK has removed to NO. 34 KILBY, CORNER OF CENTRAL STREET, where he offers for sale an *EXTENSIVE ASSORTMENT OF* BRITISH, FRENCH, & DOMESTIC GOODS.
Oct. 10. 8t.

PIANO FORTES,

At Reduced Prices.

THE Subscriber has on hand and is constantly manufacturing, PIANO FORTES of Rose Wood and Mahogany, of various patterns and prices, in the best possible manner; and for *touch, tone* and *finish*, are equal to any made in the city, or elsewhere.
STEPHEN W. MARSH,
May 25. tf. 393 Washington street.

PIANO FORTES.

THE Subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late *Brown & Hallet*, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell *first rate instruments*, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.
RUSSEL HALLET, GEORGE H. DAVIS, HENRY ALLEN.
Boston, Dec. 21. 1y

REMOVAL.

ISAAC CUSHING, MERCHANT TAILOR, has removed from No. 53 to No. 20 Washington street, (up stairs,) where may be found a general assortment of *BROADCLOTHS, CASSIMERES, VESTINGS*, and *SUMMER STUFFS*, which he is ready to manufacture into Gentlemen's Garments, in fashionable style, and at reasonable prices. tf. May 2.

Shoe Stock.

SOLE LEATHER, UPPER LEATHER, LINING SKINS, MOROCCO and KID SKINS, always on hand, in exchange for Shoes.
CALVIN ANGIER, No. 3 Shoe and Leather street, Boston. 1y. Jan. 18.

REMOVED.
SWAIN WINKLEY
HAS REMOVED TO 93 WASHINGTON STREET,
NEARLY OPPOSITE HIS FORMER STAND.

HAVING connected himself with Messrs. Wm. H. Wilson & Co. under the firm of WILSON, WINKLEY & CO., respectfully invites his customers and the public, to call where they can be supplied with good garments, at reasonable prices.
N. B. Wilson, Winkley & Co. have just received by the Acadia, and otherwise, a new and complete assortment of goods, adapted to the season. 2m. Nov. 7.

PHILOSOPHICAL INSTRUMENTS,
ILLUSTRATING

NATURAL PHILOSOPHY,	ELECTRICITY,
ASTRONOMY,	GALVANISM,
CHEMISTRY,	MAGNETISM,
PNEUMATICS,	ELECTRO-MAGNETISM.
HYDROSTATICS,	DAGUERREOTYPE,
HYDRAULICS,	OPTICS, &c. &c.

MANUFACTURED BY
N. B. & D. Chamberlain,
NOS. 2 & 9 SCHOOL STREET, BOSTON.
1y. April 11.

Life Insurance.

LIVES insured on the Mutual Principle, at the lowest safe rate of premium, by the New England Mutual Life Insurance Company, at their Office, Merchant's Bank Building, State street, Boston.
Willard Phillips, Robert Hooper, William Parsons, Charles P. Curtis, James Savage, Francis C. Lowell, George Howe, George H. Kuhn, William W. Stone, R. B. Forbes, Peter Wainwright—*Directors.* George Hayward—*Consulting Physician.* Jonathan Amory—*Secretary.*
The table of rates of premium and forms for application, may be had by applying at the Office. y May 9.

COOK & COLE,
MERCHANT TAILORS,
NO. 35 MERCHANTS ROW,
OPPOSITE FRANKLIN HOUSE,
RUSSELL COOK, JOSEPH O. COLE. } BOSTON.
1y. Jan. 18.

SETH GOLDSMITH,
BOOK-BINDER,
NO. 81 CORNHILL, BOSTON.

All descriptions of BINDING neatly executed. Gentlemen's Libraries fitted up and repaired. Music and Periodicals bound to pattern. Ladies' Scrap Books and Portfolios of all descriptions made to order.
☞ Binding done for Libraries, Book Institutions, Societies, &c., on advantageous terms. 1y Jan. 11.

"OAK HALL,"
THE LARGEST, CHEAPEST AND MOST FASHIONABLE CLOTH AND CLOTHING ESTABLISHMENT IN THE UNITED STATES,
Nos. 32, 34, 36 & 38 Ann street,
OPPOSITE MERCHANT'S ROW,
BOSTON.

THE Proprietor, GEO. W. SIMMONS is receiving, per arrival of every Steamer and Packet Ship, from England and France, his supply of
FALL AND WINTER GOODS,
and would invite you, before purchasing elsewhere, to call and examine for yourselves.
SIMMONS' OAK HALL,
32, 34, 36 & 38 ANN STREET, BOSTON.
P. S. Wholesale dealers will recollect we are preparing for you from ONE to FIVE HUNDRED DOZ. COATS, PANTS, and VESTS, and furnishing articles at *Customers own Prices!* tf. Oct. 31.

Relief for the Suffering.

DR. J. OSGOOD'S *MESMERIC ROOMS*, at 42 PORTLAND STREET, the most splendid and extensive establishment of the kind in the country, are open at 8 o'clock A. M. for the examination of the sick, and continue open through the day. Having had an extensive acquaintance with diseases, derived from several year's experience as a practising physician, the doctor unhesitatingly declares that the present mode of treatment is far more successful in the cure of chronic complaints than any other with which he is acquainted. The remedies, prescribed by his subject in the mesmeric sleep, have effected complete and permanent cures, in a great many cases where all other means have failed. 6m—* Aug. 29.

J. CLOUGH, M. D.,
SURGEON DENTIST,
No. 9 Winter street.

DR. C. is in possession of all the improvements of the profession, such as inserting teeth by atmospheric pressure, using solder of equal fineness of the plate, the most approved instruments for extracting, and chemicals for destroying the nerve or alleviating the toothache. Also, manufacturing teeth in blocks to fit particular cases, from a single tooth to a whole set with gums, which give them a most beautiful and natural appearance. This mode of inserting teeth is comparatively new, and practised by only a few of the best dentists in the city. Defective teeth filled with the best materials and in the most durable manner. Clergymen and physicians with their families, who desire operations will be charged only half the usual price. Persons from the country wishing for operations will receive a discount for a part or all of the expenses of visiting the city, according to the amount of business done. That Dr. C. may be consulted with more confidence, he would say that he is an educated physician, and a member of the Medical Society. All operations warranted, and charges reasonable. Office hours from 9 A. M. till 5 P. M.
6m. Oct. 24.

BINNEY & ELLIS,
UMBRELLA AND PARASOL MANUFACTURERS,

AND dealers in Musical Instruments, Violin and Bass Viol Strings, of a superior quality.
NO. 77 COURT ST., CORNER OF BRATTLE STREET. tf. May 9.

LITCH, WHIPPLE & CO.,
Daguerreotype Miniature Rooms,
96 WASHINGTON STREET, BOSTON.

MESSRS. L. & W. have just received from Germany, Voigtlander's German daguerreotype apparatus, by which they are enabled to take likenesses five or six times the usual size. They also take groups of from two to ten on a single plate. Messrs. L. & W. are agents for the sale of the above apparatus, and also for those of smaller size.
tf. Oct. 17.

HIGHLY IMPORTANT.

ALL discoveries in dental science, whether mechanical or surgical, that tend to a practical improvement in that branch of surgery, should be made known by all proper means, that the public may avail themselves of the benefits derivable from them. The luxuries of life, connected with other causes, either local or constitutional, have made such sad inroads upon the number and health of our natural teeth, as to make it an important study with the dental profession, to substitute others in their stead, in a manner the least objectionable. Objections of much weight have been urged against artificial teeth on plate, from the well known fact, that large portions of brass and copper are contained in the solder, that is used, to connect the teeth with the plate. The impurity of this composition is seen after a short time wearing, in a change of its color to a dark, dirty appearance, attended with a brassy taste. But this is not the greatest evil. The connecting of not less than four different metals in the mouth, produces a galvanic action, which tends directly to impair the general health of the gums, and consequently, to affect unfavorably the remaining natural teeth.

DR. S. STOCKING, SURGEON DENTIST, has succeeded in making such improvements in the manner of setting artificial teeth on plate, as to entirely obviate every objection that can be urged against them; the solder used by him being of equal purity with the plate, and warranted neither to change its color, or produce the unpleasant taste of brass and copper while worn. An improvement of great importance has also been really made by Dr. S. in the manner of adapting the plate to the mouth, with such fastenings as will admit of the whole work being removed, and then replaced again at the pleasure of the wearer, with as much convenience, as a glove can be taken from the hand, or a ring from the finger, and then replaced again; and yet, when on, are firm, easy, and inoffensive. These are improvements of such practical value, as to commend themselves to the consideration of all who may wish or desire artificial teeth. During the two past years, not less than 15,000 teeth that had become painful by reason of the exposure of the dental nerve, have been successfully treated by Dr. S. by first destroying the nerve and living membrane of the tooth, with his celebrated anodyne without pain, and then filling them. As there is a general disposition with people, to defer all necessary operations on their teeth, until compelled to it by severe pain, it is most respectfully urged, that all teeth be immediately filled, where decay has commenced, before the general health of the tooth becomes seriously affected; and if properly done the tooth is safe for life. The proper filling for such cases is unquestionably the purest gold. The usual method of setting teeth on wood pivots, is found by experience to be objectionable, as the pivot, from its nature, is too liable to become spongy, weak and offensive, and in a few months breaks entirely off. An improvement of great value, has been adopted by Dr. S. by substituting gold and silver pivots, which make them ten-fold more firm, lasting and inoffensive.

Dr. S. continues the use of his justly celebrated Parisian instruments for the extraction of ulcerated teeth, stumps and roots; and can assure the public, that in the hands of one who understands their use, with the experience of twenty-five years, success must ever be the result.

TERMS. For an entire upper and under set of artificial teeth on plate, from $50 to $100. For an entire upper set, of fourteen teeth on plate, confined by atmospheric pressure, from $25 to $50. For two or more teeth on plate, confined to the natural teeth by clasps, from $2.00 to $5. For setting on gold and silver pivots, from $1,50 to $2.50. For filling common sized cavities with gold, $1. For filling with silver, platina, tin, and all other fillings from 50 cents to $1. For cleansing and polishing, from $1 to $3. Extracting 25 cents. All operations warranted. Examinations and advice gratis.
Office, No. 266 Washington street, corner of Avon Place, Boston. 1y. April 11.

PROUTY & MEARS'
MASSACHUSETTS PREMIUM PLOUGH.

D. PROUTY & CO. continue to manufacture PROUTY & MEARS' PATENT CENTRE DRAUGHT PLOUGHS, and they have added to their already extended list, several new patterns, combining new and important improvements, adapting them to all the different qualities of soil, and the various systems of culture; especially is an approximation to the *spade labor system*, which is admitted to be the *perfection of good husbandry*—and why? For the reason, that at one operation it perfectly turns the mass, of whatever depth; covering all vegetable and other matter lying on the surface, leaving the furrow slice in a fine, lively, friable state, crushing its hard lumps and disarranging its particles, thereby elaborating its food for plants. Hence as but one ploughing is requisite, the proper moment may be taken for its performance, when the seed bed will be found to be in far better condition than after the protracted labor of two or three cross ploughings and harrowings.

Their castings are of a superior quality, both in workmanship and materials. By using *pure iron* and an improved process of melting, they offer castings of ... possessing
SUPERIOR STRENGTH AND DURABILITY,
which with *chilling* the *points, wings*, and *land-sides*, and the excellent quality and finish of the wood-work, renders their ploughs, in every respect, the very article which the wants and interest of the farmer demand.

The high character of the Centre Draught Plough abundantly sustained by a continued and extended patronage, is in perfect accordance with the decision of an able and impartial committee of the Massachusetts Agricultural Society, in awarding to the inventors the sum of $100, the *highest* premium ever given in this country for doing the best work with the least draught, in a trial open to the whole Union, running its natural course, inclining to keep its true position without any effort of the ploughman, and turning a furrow one foot wide, and six inches deep, with *a draught of only* 294 *pounds*, in compact and well swarded land, being much the easiest in draught of any plough of which we have any report.

Besides the great State premium of Massachusetts, the Centre Draught has taken the high premiums in New York, Pennsylvania, Delaware and Maryland. Last fall, at four trials, where the Plough was the particular object for experiment, it took the highest premiums in four different States. At the County Ploughing Matches, their performance was the admiration of our best farmers, and premiums too numerous to mention were awarded for the excellent work done by them; but the trial in Northampton last fall, is worthy of a notice, where, "in accordance with a regulation of the Society, adopted to prevent favoritism, or any suspicion of it, in the adjudging of premiums, the Committee were not present during the ploughing, and consequently could not know at the time of deciding by whom any one of the lands was ploughed." There were at this trial seventeen Worcester ploughs, and only five of Prouty & Mears, and yet to ALL THESE FIVE, PREMIUMS WERE UNANIMOUSLY AWARDED, and those of the *highest class*, though only eight were offered.

While the Centre Draught Plough is taking the *highest prizes* and gaining more and more in favor with farmers, the appointed competitors are boasting "loud and long" of some premiums awarded for the skill of ploughmen and their well trained teams, or won by *extraordinary exertions*, or those where there was *no competition*; and they have raised a frequent cry of "Centre Draught Humbug," by which it is evident that the busy hum of public opinion, expressive of the real merits of these ploughs, is by a kind of *mysterious Centre Draught*, continually buzzing in their ears, with a consciousness of its truth.

MISREPRESENTATIONS have also been made in regard to the trials in Essex County, by publishing statements and tables *manufactured* for the purpose, giving to their ploughs an advantage which the Report of the Committee did not exhibit, and which called forth from them the following severe rebuke, AS SHOWN BY THE REPORTS OF THAT COMMITTEE IN 1842 AND 1843: "We hope they will have the fairness to take all the facts into view, and not a garbled selection, as has sometimes been done, and thereby entirely misrepresenting the impressions intended to be made by the Committee."

The Centre Draught Plough still stands unrivalled, bidding defiance to all competitors, and so it will, as we have at our command the best practice, science, skill and ingenuity, necessary to effect any improvement of which it is susceptible, and we give constant attention to the subject.

Constantly on hand, Shares, Landsides, and Mouldboards of most Ploughs in use, and Farming Implements of all kinds.

Also, Grass, Field, Garden, and Flower Seeds. Dealers and others supplied on favorable terms.

Farmers' Warehouse,
NOS. 19 AND 20 NORTH MARKET, AND 20 CLINTON STS., BOSTON.
tf. June 13.

BOSTON RECORDER,
PUBLISHED WEEKLY.
OFFICE, NO. 11 CORNHILL, THIRD STORY.

TERMS.

☞ To those who receive their papers by mail, paid in advance, $2,00 per annum; if paid within six months, $2,50; or if paid after the expiration of six months, and before the close of the year, $3,00.

☞ To those who receive the papers by carriers, $2,50 in advance, and $3,00 after six months.

☞ Subscriptions will be received at any time in the year.

☞ All papers will be forwarded until the subscriber orders its discontinuance, and pays up arrearages, except at the discretion of the Proprietor.

☞ All letters and remittances through the Post office must be POST PAID, and be addressed to MARTIN MOORE, PROPRIETOR.

☞ Clergymen and others, who will forward five new Subscribers, on the terms stated above, shall receive a sixth copy gratis for one year.

☞ Advertisements inserted conspicuously, and a liberal discount made to those who advertise by the year.

☞ THE YOUTH'S COMPANION (price $1,00 per year) together with the Recorder, will be furnished at $3,00, if paid STRICTLY IN ADVANCE.

☞ MAIL LAW OF REMITTANCES.—"A Postmaster may enclose the money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter if written by himself; but if the letter be written by any other person, the Postmaster cannot frank it."